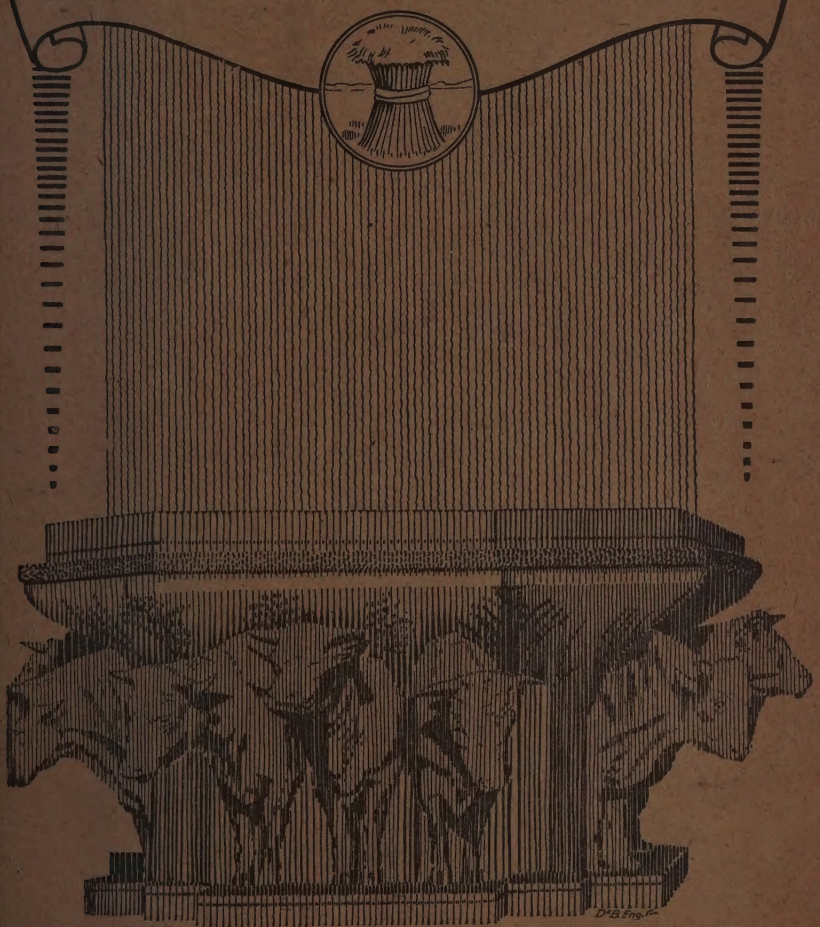
THE RELIEF SOCIETY MAGAZINE



ORGAN OF THE RELIEF SOCIETY
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
ROOM 29, BISHOPS BUILDING, SALT LAKE CITY, UTAH

VOLUME VII $1.00 a Year—Single Copy 10c NUMBER 3

MARCH, 1920

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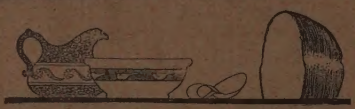

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The Relief Society Magazine

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TO THE FEMALE RELIEF SOCIETY:

W. H. Apperley, D. M.

O angels of mercy, O angels of light,
The servants of others from morning till night;
The thinkers and planners for all that is best,
So tired but thankful you go to your rest.

While sleeping and dreaming, God shows you the way,
You rise with the lark prepared for the day;
While working and smiling you kindle the flame
Of service and love in the true Master's name.

The workers above and the workers below
Are all by your side wherever you go;
You feel their blest presence, they lighten your task,
They give you the courage and wisdom you ask.

Dear sisters, God bless you, press on with your load,
So easy to carry when you tread the right road;
Our Father is with you, he gives you his love,
While feeding the hungry—bread comes from above.

Good sisters, true love I give unto you,
Our Lord's faithful workers, so wise and so true;
A halo of light encircles each form,
I feel it, I see it—it keeps my heart warm.

Logan, Utah.

FIVE GENERAL PRESIDENTS OF THE RELIEF SOCIETY
Top left: Eliza R. Snow (1866-87); right: Zina D. H. Young (1887-1901); center: Emma Smith (1842-46); bottom left: Bathsheba W. Smith (1901-10); right: Emmeline B. Wells (1910—).

THE

Relief Society Magazine

Vol. VII MARCH, 1920 No. 3

The Five General Presidents of the Relief Society

EMMA HALE SMITH.

Emma Smith, the first Relief Society president of the Church of Jesus Christ of Latter-day Saints, was born July 10, 1804, in Harmony, Susquehanna county, Pennsylvania. She was daughter of Isaac Hale, and became acquainted with Joseph Smith in 1827, while he was employed by Mr. Josiah Stoal of Chenango county, New York, in Harmony, Penn. Joseph writes, "During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there I first saw my wife (his daughter), Emma Hale. On the 18th day of January, 1827, we were married, while I was yet employed in the service of Mr. Stoal. Owing to my continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was, therefore, under the necessity of taking her elsewhere, so we went and were married at the house of Squire Turbull, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Stoal's and went to my father's and farmed with them that season." Emma accepted the gospel as it had been revealed through her husband and was baptized by Oliver Cowdery, in Colesville, Broome county, New York, in June, 1830. After this she shared with her husband his joys and sorrows, and, together with him, passed through the persecutions of New York, Ohio, Missouri and Illinois. In a revelation given through Joseph Smith in July, 1830, she was called "an elect lady" and commanded to "expound Scriptures

and to exhort the Church." (Doc. & Cov., 25:7.) When the first female Relief Society of the Church was organized in Nauvoo, Ill., March 17, 1842, she was chosen to stand at the head of the same as its president, a position which she filled with marked distinction as long as the society continued to hold meetings in that city. When the Saints were expelled from Illinois, in 1846, Emma Smith chose to remain at her home in Nauvoo, where she was married to Lewis C. Bidamon, Dec. 23, 1847, the Rev. William Haney, a Methodist clergyman performing the ceremony. Mr. Bidamon, who was generally known as Major Bidamon, made the Mansion House (which had been built as a hotel by Joseph the Prophet) his family home, and there he lived with Emma as his wife for about twenty-two years. About 1869 they took possession of a portion of the old Nauvoo House, a brick structure which was partly built by the Saints before they left Nauvoo, and which for many years had stood as a ruin on the river bank, reminding the visitor of Nauvoo's past glory. Major Bidamon completed a part of the house and moved his family into it, and that historic building now became Emma's home during the remainder of her days. While residing as Mrs. Bidamon in the Mansion House and later, as stated, in the Nauvoo House, Emma was frequently visited by relatives and friends from Utah. To many of these she seemed restless and unhappy, but she always manifested great interest in the friends of her first husband. Her dislike for Pres. Brigham Young is believed by many to have been the main cause of her refusal to gather with the Saints to the mountains; and it is asserted that she on the same ground, later on, influenced her sons to take the stand they did in regard to the so-called Re-organization. Sister Emma died in Nauvoo, April 30, 1879, and at the time of her demise the "Deseret News" said, editorially: "To the old members of the Church the deceased was well known, as a lady of more than ordinary intelligence and force of character. Her opposition to the doctrine of plural marriage which, however, she at first embraced, led to her departure from the faith of the gospel as revealed through her martyred husband. She chose to remain in Nauvoo when the Saints left for the west, and in consequence lost the honor and glory that might have crowned her brow as "that elect lady." She was the mother of seven children and of all the four sons of the Prophet Joseph, viz.: Joseph, the late leader of the sect called the Reorganites, Frederick, deceased, Alexander and David. It was mainly through her influence that they were led into the bypath wherein they have gone astray. She has gone beyond the veil to await the great day of accounts. There is no feeling of bitterness in the hearts of the Saints

toward Sister Emma Smith, but only of pity and sorrow for the course she pursued. May her remains rest in peace." From Jenson's "Biographical Dictionary," Vol. I.

ELIZA R. SNOW (SMITH).

President Eliza R. Snow, the second General President of the Relief Society, was born of Puritan parents, in Becket, Berkshire county, Mass., Jan. 21, 1804.

She inherited the graces, gifts, and powers of a literary ancestry, together with the somewhat austere dignity and rigid righteousness bequeathed by her Puritan birthright. Educated to the limited extent possible to girls in those early days, Miss Snow excelled in the domestic arts of needle work and straw work, but developing early a strong poetic tendency. Her wise parents encouraged the cultivation of her unusual gifts. She wrote a requiem for the press on the simultaneous deaths of John Adams and Thomas Jefferson, Independence day, 1826, which was much praised and which gave her entrance into the eastern literary fields. She suddenly found herself becoming famous. Among her learned and distinguished friends were Alexander Campbell, the noted scholar, theologian, and founder of the Campbellite sect, now called Christians. Sidney Rigdon was another of her early friends.

Miss Snow accepted the gospel and was baptized April 5, 1835. She removed from Mantua, Portage county, Ohio, where her father lived, to Kirtland, Ohio. She boarded with the family of the Prophet Joseph Smith, in Kirtland, and taught a select school for young ladies. She was, perhaps, the first woman school teacher in the Church. She cheerfully gave all her means to aid in the building of the Kirtland temple. When her parents accepted the gospel and came to Kirtland, her joy was full. Accompanying them in the spring of 1838, Eliza left Kirtland with the persecuted Saints, remained at Far West for a time to care for her brother Lorenzo, who was very sick at the home of Elder Rigdon. In 1840 she was in Quincy, but soon after removed to Nauvoo and again she was an inmate of the home of the Prophet Joseph Smith. She was sealed to that great prophet in the celestial order of marriage, June 29, 1842, being one of the first plural wives in this generation.

When the Relief Society was organized on the 17th day of March, 1842, Eliza R. Snow was one of the first women chosen by the prophet to take part in that great organization. She was chosen as secretary and continued in that capacity until the martyrdom which, temporarily dissolved the Society. An incident of that occasion is interesting. She had no time-

piece, and the prophet noting that laid his own handsome gold watch on the table for her use, presenting it as a gift from himself. She gave that watch to Pres. Joseph F. Smith, whose son Joseph Fielding Smith, now owns it.

The death of her husband prostrated Eliza with grief, and a lingering disease found a willing victim. For a number of years she was an invalid. She came with the second company of pioneers to the valley in 1847, and was treated with utmost tenderness and consideration by all in the company.

Sister Eliza accepted a home under the roof of President Brigham Young, to whom she was married in name, in 1849, but she was still delicate and bed-ridden most of the time for several years.

We quote from her sketch in Jenson's "Biographical Encyclopedia": "When the Endowment House was dedicated in May, 1855, President Brigham Young asked Sister Eliza if she would go and take charge of and preside over the sisters' work therein. In answer she referred to her feeble condition of health, and expressed fears that she would be unable to do justice to so important a mission. President Young assured her that her health should improve and she should grow stronger, and have joy in the labors to which the Lord was calling her. Her faith in the words of the man of God caused her to accept the call, and his promises to her were immediately fulfilled; she held the sacred office then conferred upon her as long as ordinance work was done in the Endowment House. In 1866, when the organization of the Relief Society began to be made general through all the wards and stakes of Zion, Sister Eliza was set apart as president over the entire sisterhood of the Church. In that position she labored continuously for twenty-one years, but failing health caused her to remain quiet at home, but a short time previous to her death." She died in the Lion House, Dec. 5, 1887. She was buried—one of the three so honored—in the private enclosure on the hillside where Brigham Young himself lies.

Words are inadequate to portray the influence exercised by this majestic woman upon the history of the Church. For many, many years she was the ensample of courage, loyalty, faith, reverence, possessing a wonderful personality, with a broad vision which included all public possibilities of the womanhood of this Church. She was, perhaps, the greatest woman organizer this Church or this generation produced. All outgrowths of the Relief Society were fostered if not inspired and instituted through her beneficient and unselfish labor, yet she took no honor to herself. Above every quality she possessed obedience to the counsel of the Priesthood, which glowed like a hidden lamp in her soul, radiating to the utmost

bounds of the stakes and wards of a Church who loved her teachings, who sang her songs, and who blessed her memory daily on the altar of domestic prayer and praise.

Without child herself, she mothered the children of all the people. Severe to her own stern soul, she was tenderness and sympathy itself to the sick, the wayward, the poor, or the weak in faith, nursing everywhere when the sick were without help, and clothing the dead with her own skillful yet pitiful hands. While all the Relief Society women will remember her as their great and unsurpassed leader, a whole people recall her best through her minstrelsy and her literary genius. Her matchless hymn, "Oh My Father!" is the epic of a sex and of a great people.

Every teaching of the gospel, all its fundamental truths, were motifs for her poetic harp, which gave forth such divine harmonies that they will forever be a part of our public worship as well as of the intimate home life of God's people in latter days. The hymn book is a silent and eternal tribute to her powers, her gifts, and her intelligence. Best of all her gifts was her selfless immolation upon the altar of her sex, nay, of her Savior! The prophet was her head, her earthly inspiration, and is now her eternal companion.

The study of her life will renew a spring of faith and hope in the heart of any woman.

ZINA D. H. YOUNG.

Zina D. H. Young, the third general president of the Relief Society, was born Jan. 31, 1821, in Watertown, Jefferson county, New York. She was of fine New England stock, her father being William Huntington, of the famous Huntington family, and her mother, who was Zina Baker, was likewise of Pilgrim inheritance.

When the gospel reached Watertown, in 1835, the Huntington family accepted of the message and Zina was baptized by the Patriarch Hyrum Smith, August 1, 1835. Soon after this they removed to Kirtland.

Sister Zina was gifted greatly in tongues and interpretation of tongues. On one occasion, in the Kirtland temple, she heard a whole choir of angels singing, till the house seemed filled with unnumbered voices. She was a member of the Kirtland Temple Choir at the wonderful occasion when the Spirit of God filled the house like a mighty rushing wind.

Zina's mother died from fatigue and privation in Nauvoo, July 8, 1839. Zina was married in Nauvoo and had two sons, Zebulon and Chariton, but the union was not a happy one, and

she was separated from her husband. She was sealed to the Prophet Joseph Smith, October 27, 1841.

In one of the early meetings of the Relief Society in Nauvoo, Sister Zina became a member and received her blessings and endowments in the Nauvoo temple. She was with the Saints who left Nauvoo after the martyrdom of the Prophets Joseph and Hyrum, and crossed the Mississippi on the ice, February 9, 1846. She was married to President Brigham Young in Winterquarters and accompanied his family in 1848 to the valley.

On April 3, 1850, her treasured daughter, Zina, was born. Nothing could exceed the close and happy associations of these two Zinas, who were both mother and daughter, sister and sister, companion and friend.

When the general Relief Society movement was undertaken by Sister Eliza R. Snow, President Young suggested Sister Zina to assist Sister Snow with other sisters in this great task. When the General Board was formed with Sister Snow as the head of the Women's Relief Society throughout the Church, in June, 1880, Sister Zina was chosen as her first counselor. She traveled with Sister Snow and shared in her labors and responsibilities.

After the death of Sister Snow, on December 5, 1887, Zina D. Young was appointed as general president of the Society. Sister Young was closely identified wtih the statewide movement in seri-culture. She raised cocoons, attending them with her own hands, and had charge of the large cocoonery and mulberry orchard of her husband, President Young, during the late 60's and early 70's. When the Silk Association was organized, she was chosen as president of that society.

Sister Young made several trips abroad. She went to the Sandwich Islands, in 1879. Sister Young was the first matron of the women workers of the Salt Lake temple, which position she occupied until her death. She visited and labored in the other temples, as her travels led her from place to place. She died at her home in Salt Lake City, August 28, 1901.

Zina D. H. Young was the embodiment of faith, hope and charity, and was herself without guile. She believed the best of every one with whom she ever came in contact. She was beloved by a whole people, because she loved them first. Her love was expressed in lavish abandon of her own interest and her means. To do good was her waking thought, to bind up a broken heart was her evening benediction. Sweetness and sympathy radiated from her presence while trusting faith shone around her like an aura of heavenly glow.

There were "ladies" in those days, and surely none were

more refined, more exquisitely courteous than this daughter of English earls and "Mormon" Puritans. Where she is now, in heaven, there is joy, as always there was peace where ever she was when upon the earth.

BATHSHEBA WILSON SMITH.

The fourth general president of the Relief Society was Mrs. Bathsheba Wilson Smith, born of right and by inheritance, to the group of leading heroines and heroic leaders, who blazed the way and who marked the path for later generations of their sex to follow after. Sister Smith was born in Shinnsten, Harrison county, West Virginia. As a girl Mrs. Smith was famous for her love of outside pastimes. She was a noted horseback rider. She was always religiously inclined, not only showing the virtues of a Christian character, but domestic duties appealed greatly to her from her earliest youth. The needle and loom, the bake-skillet, and later the cook stove, were the primitive tools with which she fashioned beauty or wrought homely volumes of domestic lore.

She was an early convert to the Church and was baptized August 21, 1837, in her own home town. She emigrated with her family to Missouri, but found herself a part of that fleeing people who were driven from Missouri and who finally met partial extinction at the Haun's mill massacre. Her shrinking eyes beheld the violent death of David W. Patten, slain by the mob, and saw on that same day thousands of mobbers, screaming dreadful threats against the Prophet Joseph and yelling with savage glee when he and his brother Hyrum were taken into their camp. What an introduction for an innocent, refined girl to the Church.

In the spring of 1840 Sister Bathsheba removed with her family to Nauvoo, and on July 25, 1841, she was married to the cousin of the Prophet Joseph, George A. Smith, who was then the youngest member of the Twelve Apostles.

On July 7, 1842, Sister Smith gave birth to her only son, George Albert. In the fall of 1843, Apostle George A. Smith and his wife Bathsheba received their endowments under the hands of the Prophet Joseph Smith and were united in the bonds of celestial marriage.

Naturally, Sister Smith was intimately acquainted with the prophet and his whole family. She often remarked in later years, that when her husband died she told him she wanted to go with him, but he replied, "No, you must stay here and bear testimony of the Prophet Joseph Smith," which mission she certainly fulfilled.

Just a few days after the martyrdom, on the 14th of Aug-

ust, 1844, a daughter was born, whom they named Bathsheba; and shortly after this Sister Bathsheba gave to her husband several wives with the following beautiful expression of her feelings on that occasion: "Being proud of my husband and loving him very much, knowing him to be a man of God, and having a testimony that what I had done was acceptable to my Father in heaven, I was as happy as I knew how to be."

In 1846, Sister Smith left Nauvoo with the people and reached the valley in 1849. March, 1850, Sister Bathsheba moved into her own home. In 1860 occurred the greatest tragedy in the home-life of this noble woman. Her only son was sent on a mission to the Moqui Indians. On his way to the Navajo Reservation, on November 2, 1860, after he had traveled about seven hundred miles he was killed by the savage Navajo Indians. His bones were brought home but his loving mother never became quite reconciled to his loss. The death of her husband, in 1876, was a great shock to Sister Smith, but the natural poise and calm deliberation of her character, permitted her to recover and take up again the shattered threads of her life.

Sister Smith was one of the charter members of the Relief Society, organized March 17, 1842. She was present on the historic occasion and was among the first to take up active work in Utah, in the new movement made during the 60's She officiated as priestess in the Nauvoo temple; acted as first counselor to President Rachel Grant in the Relief Society of the Thirteenth ward, Salt Lake Sity, for many years; was a counselor to Mary I. Horne in the General Retrenchment Association in the Fourteenth ward, and acted as treasurer of the Relief Society of the Salt Lake stake. She also officiated in the holy ordinances of the Endowment House, in Salt Lake City, for many years, and was one of the board of directors in the Deseret Hospital. In the Seventeenth ward, where she was located several years later, she acted for a long time as treasurer of the ward Relief Society and subsequently as president of the organization. In 1887, when Sister Zina D. H. Young became president of all the Relief Societies in the Church, Sister Bathsheba was chosen as her second counselor, which position she filled until Sister Young's death. At a meeting of the First Presidency and the Apostles, held in the Temple, Salt Lake City, October 31, 1901, Sister Bathsheba W. Smith was chosen to act as president of the Relief Societies in all the world.

Sister Bathsheba was an ordinance worker in the Logan temple for several years, and when the Salt Lake temple was completed, in 1893, she was chosen as one of the workers in that sacred edifice. June 30, 1893, Pres. Lorenzo Snow and

his assistants appointed and set apart Sister Zina D. H. Young to take charge of the woman's department in the Salt Lake temple, with Bathsheba W. Smith as her first and Minnie J. Snow as her second assistant. Owing to the death of Sister Young in 1901, it fell to the lot of Sister Bathsheba to preside over the sisters in the temple, a position which she occupied until her death in 1910.

President Bathsheba W. Smith was a remarkable woman in many ways. Her mein was so calm, was so deliberate, her speech was so pleasant and her manner so genial, that some thought her weak; on the contrary, she had a powerful will and a determined spirit. Few are there who could surpass her in prudence, sanity or purpose. A fine loyalty to the priesthood, with a whimsical humor, which permitted her to see things in their true relation without much bias and certainly without personal resentment, kept her spirit sweet and her mind sound. She moved on her way with lovely dignity that marked her as one of the greatest women of the Church, of the period, and of the world.

EMMELINE B. WELLS.

Our present president of the General Board of the Relief Society, Mrs. Emmeline B. Woodward Wells, is the fifth president of this great organization. Herself of original American and New England inheritance, she represents the true New England woman at her best. Mrs. Wells was born on leap year, February 29, 1828, at Petersham, Worchester Co., Massachusetts. She is the daughter of David Woodward and Dieadama Hare. Her fathers fought in the Revolutionary War and were of noble extraction. She early developed literary gifts and was made a pet of in the family because of her charm and her somewhat tender physical personality. She became a primary school teacher in those primative times at the age of fifteen, having the little children under her care at certain periods, in her home town and surrounding places. She was baptized on March 1, 1842, when away from home attending a select school for girls. Much excitement prevailed over the baptism performed at this period and the young girl was threatened by her guardian and the town authorities with examination to discover if she was coerced into her baptism, but she had resolved to dedicate her life to the work she had undertaken. She married Thomas Harvey Harris, July 28, 1843, being scarcely sixteen years old. In 1844 she went with her husband and his family to join the Saints in Nauvoo. She often relates at the present day the vivid emotion experienced by her at the first sight of the towering majesty of the

Prophet Joseph Smith, whom she saw upon the landing platform at the river's edge as the boat drew up to Nauvoo. She was thrilled by his very handshake, and has often testified to the electric quality of the testimony she received at this time. She saw considerable of the prophet during the few months which intervened between her arrival there and the martyrdom. She was present on that wondrous occasion in the grove meeting, held August 8, 1844, when the mantle of Joseph fell upon Brigham in the eyes of the assembled Saints.

Sister Emmeline gave birth to a beautiful little boy, named Eugene Henri Harris, on September 6, 1844, the shock prostrating the child mother and almost costing her her life. Her husband left her the next month, November 16, 1844, and for some mysterious reason, never returned. She was sealed to Bishop Newel K. Whitney and came to the valley in 1848. They camped on the site now occupied by the L. D. S. U., on November 2, 1848. She gave birth to a daughter, Isabel Modelena, on August 18, 1848. Two years later, 1850, another daughter, Melvina Caroline, was born. Several weeks later Bishop Whitney died leaving his child widow with two babes. The friend of her early and later life was the first wife of the bishop, that great woman and pioneer, Elizabeth Ann Whitney. The tender affection between these two could scarcely be surpassed by any blood relationship. Sister Emmeline taught school in 1852 and on October 10th of the same year, she married Daniel H. Wells, by whom she had three daughters, Emmeline, born Sept. 10, 1853, Elizabeth Ann, born December 7, 1859, and Louisa Martha, born August 27, 1862.

Mrs. Wells was always interested in literary work. When asked once by her husband what would be her dearest ambition she replied immediately, "I would like to be the editor of a magazine." When the "Woman's Exponent" was begun by Lula Greene Richards, in 1872, Mrs. Wells looked eagerly towards that medium of literary expression.

Her first writings in the "Exponent" appeared in 1873, and on May 1, 1875, she was chosen first assistant editor to Mrs. Lula Greene Richards.

Upon the resignation of Sister Richards, July, 1877, Sister Wells became the editor of the paper, chosen by Sister Eliza R. Snow, to fill that position. From that day until 1914, the period of thirty-seven years, Mrs. Wells was the editor and owner of the "Woman's Exponent". Through her writings first, perhaps, she became familiarly associated with President Eliza R. Snow and that group of early pioneer heroines who dominated women's share in the organization, founding, and development of the Church after coming to Utah. After going upon the editorial staff of the "Exponent," she traveled

much with Sisters Snow, Young, Woodruff, Smoot, Horne, Taylor, and others, in the interest of the Relief Society, assisting in the organization and carrying on of Young Ladies and Primary Associations.

Mrs. Wells was early interested in suffrage matters, and became the right hand assistant of Mrs. Sarah M. Kimball in national women's suffrage affairs. In 1874 she was appointed vice-president of that association.

Greater, however, than her labors in any other direction except her writings, was the mission given to her by President Brigham Young to lead out in the gathering and saving of grain. A volume might be written concerning this movement. On every page would appear the name of Emmeline B. Wells, for she has never faltered nor been indifferent to the interest and importance of the mission then given her.

Mrs. Wells has traveled much, representing this Society in various eastern and European councils and congresses, and in 1892 she became general secretary of the Relief Society which position she held until 1910, when, upon the death of President Bathsheba W. Smith, she was elected General President.

Mrs. Wells has not only been an editor and writer on many subjects, she has also published two volumes of poems and her song, "Our Mountain Home So Dear," is a favorite, not only with women, but with the elders throughout the world.

Mrs. Wells is, as it would seem, the last link in the chain that binds the majestic past with the palpitating present and eternal future. She is courteous, gracious, with a sweet dignity that surrounds her fragile form and small stature, giving her at times an appearance of commanding power. She has a marvelous memory, both verbally and historically. She can answer most questions on Church history. All in all, she is great in herself, in her achievements and in her position as the "Elect Lady," standing at the head of the Relief Society, of the women of the Church and of the world.

The White Begonia

Lucy May Green.

The white begonia was indeed a beauty, with its shining bronze-green leaves, its delicate, pinky buds, and feathery sprays of white, waxy flowers. It occupied the place of honor in my neighbor's window garden, was prized dearly by her and universally admired by all.

One day I modestly asked its owner for a slip, and as you know there is no shorter route to a country neighbor's heart than a common love of flowers, my big-hearted friend immediately cut me a generous slip of her choice plant.

"Start it in a deep saucer filled with clean sand, keep it damp all the time, and it will take root in a couple of weeks. In about a month it may be potted," said she, "I raised mine from a small cutting, and just look at it now,—isn't it beautiful? I would not part with it for anything, and besides it reminds me of—"

"Oh, do tell me," I returned, as I sensed a forthcoming story, "I'll run over home and get my knitting, and then—"

"I'll tell you all about it," promised my neighbor, who loved to talk, especially about her flower hobby.

A few minutes later, as we drew our chairs into the shade of the rose arbor, my neighbor told me this story:

Among the many friends, in the little village where I was born, was my dearest school chum, Louise Archer. Lou, as we called her, was an orphan who lived with her aunt at the post office and general store. She was a merry madcap of a girl, being the ringleader of our sports and frolics at school, and a general favorite. Lou was ambitious, too, and after we had completed our course at the county high school, she went away to the big city to college. We corresponded for a while during her freshman year, then she stopped writing. Later we heard that she had married Robert Pearson, who was a successful young surgeon, and an officer in the State National Guard.

When the Spanish-American war broke out, he immediately volunteered for service, and was ordered to the Philippines; and he did not come back. He received a slight scratch on the hand, and owing to the pressure of duties in the field hospital, with so many operations to perform, he did not give his own injury the careful attention that he gave to his patients; blood poison developed, and Robert Pearson laid down his life on foreign soil, a martyr to duty.

Lou came back to our village, bought a small tract of land, built a neat modern bungalow, with a tiny conservatory attached, and settled down with her dog, cat and her flowers. She had no children, and her aunt was dead, but her flowers, you should have seen them. Every window was filled with plants in bloom. She had porch boxes and hanging baskets galore, and in a year or two her lawn and flower borders were the pride of the village and the envy of her neighbors. Her old friends called on her at first, but we found her a silent, reserved woman, very different from the merry, light-hearted girl of days past; and so, after a few attempts to regain her friendship, we left her alone. Still, many of the folks were envious of her dainty home, her neatly tailored dresses, and her lovely flowers. You know how we always exchange slips and plants, but none of us ever got up courage to ask her for anything, nor even offer her a plant of ours, she had such a way with her.

Her favorite plant was a large, white begonia. Yes, it was a great-grandmother to this plant of mine. I was one of her close neighbors and I had often admired the plant.

"But you got a piece," said I. "How?"

I'll tell you, she continued. I said Louise made a few friends, but there was one who found the way to her heart, and that was little Winnie Ashton. Winnie was a delicate maid of thirteen, with auburn hair, and that pale, transparent complexion that sometimes accompanies it. She, too, was very fond of the white begonia and, in fact, she looked like a white, waxy flower herself. One day, as Winnie was returning from school, she accidentally fell into the creek. She was rescued and carried home, but in spite of all loving care and the best doctors could do, pneumonia developed, and after a few days the lovely child died. She was mourned by all, and especially by Louise. Among the flowers, at the funeral services, was a wreath composed entirely of sprays of white begonia and ferns. Then the fact dawned on us all. Louise had sacrificed her dearest-loved flowers for her little friend's funeral. Well, that somehow broke down the icy barrier between Louise and the rest of us, and soon there was no one more universally loved and admired than she was.

In a few months she married our bishop, and became not only mother to his large family, but friend and confident to all of us. The white begonia soon regained its former beauty (it really does them good to be cut down sometimes), and Louise divided it and potted the slips and in a short time many of us received a plant.

One found its way to a home where poverty held its sway, where there were many little ones, and another coming soon.

The poor mother told me herself that the sight of the lovely flower in the room helped her through her long and dangerous illness, and whispered hope and comfort through her time of trial. "Keep yourself pure and clean, even as the white begonia," whispered a mother to her girl, as she dressed in her dainty, pink dancing dress, and tucked a few sprays of the flower into her belt. At the ball, temptation came, but the silent influence of her mother's last words kept her from evil and brought her safely home again.

Another cutting was given to a heart-broken woman who had buried her only child, and it found a place on the grave all summer, and then was taken up in the fall by the mother who now treasures it in memory of her girl.

Other pieces from the same plant were given as birthday and wedding gifts, and so the white begonia came to us.

Still it lives on, bringing its message of consolation and hope; its white blossoms speak of purity and innocence, and that is why I treasure it so, and share it whenever I can.

"Many thanks for your story, neighbor dear," said I, as I hurried home to plant my new-found treasure—my white begonia.

Note: The fibrous-rooted begonias are easily propagated from seed, slip or root division. There are several shades of crimson, rose and pink, as well as the white. I have a lovely plant which came from one of those mentioned, for the story in all its principal details is a true one.

WILD SUN-FLOWERS.

Maud Baggarley.

Neglected fields and sere gray deserts,
('Neath the opalescent sky
Of Utah, cupped among the mountain),
In enchanting splendor lie—
For, o'er barren wastes the Summer
A magic cloth of gold hath spread,
Where the sun-flower's hosts barbaric
Pass with regal, knightly tread;
Till the valley seems a tourney
Where brave knights together joust!
Or a plain where Trojan armies,
Lances gleaming, pause to see it!
So gorgeous, radiant, enthralling,
Is that marvelous brilliant band,
With its shining, far-flung banners,
Marching o'er the arid land!

A Message to Mothers

Ida Smoot Dusenberry.

"Blessed are the pure in heart, for they shall see God."

History records no period since the coming of the world's savior when thoughtful and earnest minds were so seriously and reflectively turned to the subject of public virtue.

The recent war brought out statistics and is still unearthing realities that to the pessimistic mind seem hopeless, but those who see in the surging masses of humanity one of the varying phases of a social problem, and are still clinging to the faith of predominating good, see some bright rays of light, even in the present widespread darkness.

The question, "Am I my brother's keeper?" now universally affirmatively answered, makes us realize that the scales of life weigh accurately and true, and the weight of virtue, integrity, and honesty must outbalance the vices of life.

This is only done by persistent, patient, and prayerful effort. No mother can hope for a final reward who has not realized the importance of an early beginning, from the first moment that she takes the nestling little creature, potentially perfect, into her arms, it is she who decides which his one predominating force shall be, physical or intellectual. It is now, the present moment, she stands with her child at the parting of the roads, the one leading to mastery and self-control, the other selfishness and self-indulgence. The roads grow wider as the years pass by.

If her life has been weighed in the balance of humility, wisdom, and knowledge, she will have power to spread a halo of protection around this active, plunging, developing soul. I know of no other virtues that will steer such active feet along the road that leads to eternal life. Ignorance is the one universal crime which unrelentingly wreaks vengeance upon the innocent and helpless. I see in fancy the thousands and tens of thousands of children marching in a parental ignorance parade, carrying banners of innumerable physical, moral, spiritual and intellectual weaknesses, with no other goal than dependence and oftentime abuse. We should reverently bow our heads and pray for strength to do, and sufficient light to see that its brightness may be a constant radiation of hope and courage to others.

We have spoken of physical, intellectual, and moral growth and development, only for the purpose of segregating and classifying. They are all so closely allied that the abuse

or injury of one immediately and persistently reacts upon the other. Oftentimes when parents see the result of their lack of wisdom and their misdirection, hereditary tendencies have been a very convenient explanation, little realizing that many and conflicting are the educational opinions regarding the trend and scope of heredity in connection to the inclinations of life. It is generally conceded that on account of the combination of ancestral traits and present artificial conditions working upon each other, there is little chance for more than inherited leaning or predisposition which, lacking direction, give possibilities leading to a definite end. There is, however, one thing that civilization should foster and society demand, and that is the inheritance of a clean and pure birth, this can never come from any double standard of morals. Inferring that the girl is clean and pure in thought and life, she should choose a husband no less pure in every respect than she wishes her children to become.

When accidental and unwelcome babies become memories of darker ages, moral strength and physical vigor will supplant thousands of physical and moral weaklings.

When a belief that the marriage vow ever changed impurity into purity, and that a ceremony eliminates the necessity of self-control and conquered desires, can be changed to the importance of unselfishness and moral strength, in thousands of homes will live brighter and healthier children, stronger and happier mothers.

Parents must learn to begin with the early hours of child life to avoid stimulation, excess in appetite, or physical irritation.

Any artificial appetite is the beginning of distemper, disease, and a general disturbance of natural proportions. False feeding engenders false appetite, extending a train of evils as long and lasting as life itself.

Great care should be exercised from the time of the birth of the child that bodily sensations of every kind do not become attractive. He should be kept scrupulously clean; to avoid irritation, the child should be clothed day and night in such a way that there can be no physical discomfort.

As the child grows older, surrounding conditions should be so carefully watched that the little hands are not tempted to form impure habits. Industrial schools, detention homes, and mental hospitals hold many examples of parental indifference to the ultimate outcome of such a condition.

God created us in his own image, and we know that he is not the creator of anything which is not in itself spotlessly pure. He created sex and commanded reproduction; hence, from the first, all parts of the body should be considered

equally honorable. All childish inquiries on delicate matters should be truthfully answered, using care that information does not go beyond the demand or the capacity to understand.

Purity of heart is not ignorance. To fight sin and impurity we must recognize its power and have a knowledge of its scope and insidious dynamic force.

To deceive ourselves with the assurance that adolescence is the first stage offering necessity for parental guidance, in moral and physical virtue, is to loose the opportunity of building the bridge over which the child may walk with assurance and safety in the years which will be brought with more numerous and varied temptations than that of any period in life.

NEW BOOK OF CHILDREN'S STORIES.

The famous poet, author, annd educator, Dr. James L. Hughes, of Toronto, Canada, has just published one of the most delightful books ever offered to innocent childhood. It is called "Childhood's Paradise and Musings." The publishers are The Ryerson Press, Toronto, Canada. Filled with simple, pellucid appeals to childhood memories and with charming pictures, the verses flow over the pages with a rhythm and music that is reminiscent of a mountain stream, now shadowed by a boulder, again flashing under sun-lit spaces, yet always clear, sparkling and refreshing. We recommend the book to all our friends.

TRUST.

Helen Kimball Orgill.

I.

I once saw a life all shattered with woe,
A future left dark as the night.
But ah! the brave soul seemed radiant with hope,
Her face still was gloriously bright;
I ne'er can forget the reverence I felt
For trust that knew all would come right.

II.

Then, why should we fear the future so grim,
Though even our heart-strings be torn.
Just rest in assurance that God's at the helm,
And know that all ills can be borne,
And trust in the infinite love of our God
Who ne'er will leave us here forlorn.

Home Problems

Janette A. Hyde.

"Not so much, how much do we make, as how much do we save?" This should be the question to ask ourselves and we should be able to answer it by the amount to our credit in the bank each month.

We are endeavoring to give, in these household hints, suggestions that if applied in the home may help to solve the many questions on the high cost of living.

Plan well for every article of wearing apparel you purchase. Do not let extreme fashions lure you into foolish purchases. Shun bargain counters as foolish decoyers, unless you have use for articles offered at reduced prices. Often women purchase at sales and bargain counters simply because the articles offered are considered cheap, without any object in view for the use of such articles, saying, "Oh, this will come in handy some time." When in fact many such articles are placed in reserve places and left for months unused, for moths, soot and dust to destroy.

When the family is large and the income small in proportion, select goods for clothing that will combine well with other materials, so that in making over or remodeling a garment, your first trouble is obviated by proper colors for foundation work.

Study color combination which in itself is very educational. Study along lines of shade and durability of colors, as many of the delicate colors fade, and are made to look unsightly after a few times wear or washing. Especially is this true of laundered goods. Care in removing grease spots, pressing, remodeling, proper storage of goods between seasons of use; these little attentions all add to the appearance and usefulness of clothing.

Following are a few hints for cleaning and laundering different fabrics:

Woolens—Brush and shake outergarments after each use. Brush with the nap. Keep tailor-made garments carefully pressed. Cover with a thick damp cloth and use a heavy, hot iron. Some of the special boards and cushions used by tailors are convenient and may be made at home.

Remember that "shine" is caused by the wearing down of the nap and sometimes by grease. Remove by sponging, pressing and brushing up the nap with a stiff brush. A table-

spoon of ammonia may be used to a quart of tepid water for sponging.

Protect woolen garments against moths by brushing and shaking thoroughly, out of doors and in the sun if possible; then wrap carefully. Remember that the harm is done not by the millers but by the caterpillars which develop from the tiny eggs which the miller lay. Tar bags, cedar boxes, mothballs and other "repellants" may prevent millers from getting in to lay eggs, but cannot be relied on to prevent eggs already there from hatching. Guard against carpet beetles or "buffalo moths" in the same way.

Silks—Remove dust by wiping with a piece of velvet, a soft cloth, or a soft brush. Avoid pressing with a hot iron; the heat injures the fiber and sometimes the color.

Remove shine by sponging and pressing. Use one tablespoon ammonia to one quart tepid water.

Wash out silk stockings, socks and underwear frequently; it prolongs their service.

Undergarments—Reinforce, in making, parts subject to hard wear. Sew buttons on children's garments through several thicknesses of cloth to prevent tearing out. Run a few threads back and forth in the heel and toe of a new stocking.

Darn promptly small holes in stockings and other knitted underwear. A stitch in time saves the garment. Rub a piece of soap across the end of a run to stop the run until you can mend it.

Wash stockings frequently. It prevents continued strain on the same part of the stocking, and rotting and change of color from perspiration.

Wash new stockings before wearing to remove the sizing, otherwise holes may appear at once.

Choose well-shaped, well-fitted garments; they wear better than those that strain and pull.

Mend rips and tears when they first start. It saves stitches and prevents the garment from losing shape.

Keep clothing clean; brush or shake frequently; remove spots as soon as they appear. Launder or clean before the garments are badly soiled.

Air all garments after use, especially those which touch the skin. Leave the door or the closet open at night.

MRS. MINERVA RICHARDS YOUNG

GEN. RICHARD W. YOUNG.

My Hero And Heroine

General Richard W. Young and His Wife Mrs. Minerva Richards Young

Susa Young Gates.

You lay tributes on his grave who now lies quietly asleep!
But I, who knew them both—I, who watched the love-light
in his eyes when she was near,
Who saw him leave for foreign shores with sound of beating
drums and swirling pipes,
While she stood near with her arms empty,
Only when his brood of noisy boys or cheerful, busy girls
Swept to her breast in sudden need of mother-comfort—
I, who knew them best would lay my richest tribute on the
patient brow
Of that good woman who never crossed his will, or taught her
children disrespect of his command
Through one rebellious look or word of her's.

He is a hero, I do not question that.
I knew much of the leader stuff which went into his manly
soul,
But I knew, too, that all his splendid deeds, his selfless giving
of himself, to comrades, and to country,
His tender care for homesick boys, for lonely little children,
Came largely from the fountain of a heart whose springs
were kept sweet and pure because of daily contact
With a wife who knew no bitterness, no guile, no cheap or
tawdry motive.

Not all men are so blessed. Some blighted, wisened men I've
met
Whose hampered souls have frozen on a hearthstone cold and
lifeless
Without ruddy flame of sympathy or glow of unselfish wifely-
love.
Other men, deprived of wifely sympathy and help,
Have some way stumbled on and by the force of faith and un-
dimmed courage,
Have found the heights of fame and service;
Dragging after them the chained load of daily fret and cold
complaint:
Such men are doubly heroes.

I hope to meet my loved and honored soldier-nephew on the Other Side,
And when I do, I know that he will bless me,
For my wish to lay an ever brighter wreath, a more enduring tribute, if I might,
Across the brow of his sweet wife whose patient smile of faith and holy resignation
Break up the fountains of my soul,
And make me long to cover all her path with flowers from a heavenly garden,
Whose fragrance and whose beauty would be as pure and fadeless
As the diadem which angels wear.

Beyond Arsareth

Nephi Anderson.

(Continued.)

V.

A well defined path led me farther down into the valley. I passed a number of huts, but they were unoccupied. When the grass land became level enough to mow, I saw that hay had been cut from it; and here and there also were newly-made fields of yellow stubble. I now also saw more sheep, besides cows and horses. The horses were of the small, hardy breed which I had seen in Norway.

But I found no more human beings until I had walked for about two hours. Then I was overtaken by two men riding in a four-wheeled wagon drawn by two horses. They were coming along at a lively rate, and did not see me until they were close up to me. Then they reined in their horses and looked wonderingly at me. I, however, did not stop to parley, but at once gave them my written message. They read it and understood. They looked closely at me again, speaking in some unknown tongue. I replied in English but none of us was the wiser. Then they turned around, after making me to understand that I was to keep on the road straight ahead. They were soon out of sight, and I plodded on with my precious grip, now my only piece of baggage.

In looking over what I have thus far written, I fear that

I have dwelt at too great a length on the details of my account. At this rate, I shall hardly reach the more important part, so I shall have to omit much that I have seen and heard, and try to tell the main points only; but I am prone to ramble, I see that; especially when my thoughts go back from whence I came, and to those whom I have left. Perhaps, in time, I shall altogether forget that other world, even as they say here, that all mankind lived in a spiritual world but forgot all remembrances of it when they were born into this mortal life. I sometimes wish that I also might have forgotten all that I had known and felt back there in the world; but again, that perhaps is the wish of a weakling, who shrinks from that which God has been pleased to place upon him.

That day I took my time, expecting that the wagon with my injured young friend would overtake me, but the hours went by and I saw nothing of him. The country became more level, the fields were larger, there were small trees, fences of stone, and houses. People, too, became more numerous, but I walked along the wagon road unobserved for a long time. I know now that I did not appear very different from the people in the land, not even in dress. I wore a beard, as did all the men, and my sailor cap looked quite like the male headdress in this land.

In the distance I could now see the larger houses of a good sized town. There were chimneys from which issued the commonplace smoke, which, nevertheless means so much. I was tired, and, oddly enough, now that I think of it, my first thought was to find a good hotel.

I sat down to rest by the roadside, thinking of my strange condition in this strange land; but I had no time to conjure up evil forebodings, for soon I saw coming along the road the wagon containing the two men and the injured boy. He saw me at once, and beckoned me to a seat by him, which I gladly took. Then we drove on towards the town. The jolty wagon hurt him, I could see, so I had him rest his head on my shoulders and I eased the jarring as much as possible.

Most of the town consisted of large stone houses, one and two stories high, and roofed with red tile. They were built closely together, and some places it seemed that whole city blocks were occupied with one building, joined around the streets, and forming a court in the center. There were a great many people, men, women and children, on the streets, coming and going in and out of archways into the blocks. It was all most interesting to me, but I could not observe the people closely at that time. We at last drove through a doorway into a large yard without being observed, to the home of the young man. He was lifted into the house and carried up a

broad flight of stairs to a large room on the second floor. I followed, grip in hand. The house looked as if it might have been a first class hotel, after all, and the most natural thing for me to do was to write my name in the register. But I only stood modestly by the wall out of the way, while the boy's mother, a beautiful elderly woman, moaned and cried over her suffering boy. Then came more women, and men, and children, and there was considerable excitement. There were whispering consultations and earnest talking. Then the boy said something at which all became silent, and the group around the couch opened. All turned and looked at me, and then the mother came and took my hand. I could see the gratitude in her face as she thanked me and bade me welcome. Then the older persons present also welcomed me, and I felt that I was indeed among friends. Then the boy spoke again and I was soon led away to a charmber, wherein I was made to understand, I was to be at home and rest.

I put my grip on the floor and looked around my quarters. The walls seemed to be plastered and tinted. The floor was covered with rugs. The windows opened out upon the street and into the yard and were made of small panes resembling mica set into metal frames. There were stools, a table and a couch spread with woolen coverlets. All was comfortable and cosy, and I wondered greatly at this state of things.

After a time, the father of the boy, a man with gray hair and beard, came into the room, and with him a girl carrying food on a tray. She set the tray on the table, and then withdrew. The old man tried hard to make me understand his gratitude, and then he opened a door and showed me a bedchamber where I could rest. He then left me, after trying to tell me that he would come again when the sun came around to the east, which meant in the morning.

I ate of what was placed before me, and then went into the bed room. The bed was as comfortable as any I had ever slept on. The noises outside grew fewer and at last everything was as still as night. I drew the shade on the window, then undressed and went to bed. Oh, how good that felt! Yet I could not sleep for some time.

Here was I, the first man of the strenuous world which I had left, to reach the unknown region near the North Pole. I was the great discoverer, yet no one knew it. I had reached that region on the earth for which many had striven all in vain. Pluck and energy and money had combined without result. The secret had lured many brave men to their death. Equipped with all that experience and learning could suggest and money buy, men had braved the dangers of that terrible wall of ice, had tried to penetrate that vast field where the

silence and the cold and the whiteness are akin to death. Yet no one had ever reached this pleasant land and returned to tell of it. The mighty white arm encircles their green spot and jealously guards it from the rest of the world. But I had gotten within—I who had not tried, I who had no desire for this. If then I could only get back again—no, I did not want to get back. I felt even then that I had come among friends and pleasant places—but if I could get back, what a famous man I would be. The learned of the world would flock to me and listen to my words. Wealth would be mine and great honor. Ah, yes, perhaps with all these I might have some weight with one other person, who was neither wealthy nor greatly learned, now—yes, I speak truly, now very beautiful when judged by the standards, yet who would be to me more than all that wealth or fame could give. Strange, what seeming trivial things make up the real things of life—the only real things that are worth while. Mountains arise on the earth; rivers flow on to the sea; the seasons come and go; nations of men and women arise, grow mighty and fall; continents might split asunder and be drowned in the deep; worlds might vanish into dust and dissolve into their native elements; still all of this in the balance cannot equal a little something that dwells deep in the heart.

(To be continued)

FRIENDSHIP.

Bertha A. Kleinman.

Ask of me something today, old friend,
School me in ways to do,
Let me be richer for something to send,
Something to sacrifice, something to spend,
Just to be friend of you.

Test of my bounty today, dear one,
Ask of me what you will,
Into my coffers the rich gems come;
Only in sharing them one by one—
Help me thy meed to fill.

Let me be all that a friend can be,
Ready for every need,
Not only solace of thine to be,
But fuller to live and for strength for me—
Let me be friend indeed.

THE OFFICIAL ROUND TABLE

MRS. CLARISSA SMITH WILLIAMS MRS. AMY BROWN LYMAN

Women Will Celebrate Golden Jubilee Marking Fiftieth Anniversary of Suffrage in Utah.

Fifty years ago, on the 12th day of February, 1870, the law granting suffrage to women was passed in the Utah legislature. It is regarded as eminently fitting, therefore, that men and women of Utah memorize that day with ceremonials. Second only to Wyoming in granting women the franchise, and six weeks only behind our sister state, this privilege was offered to Utah women by the leaders of the Territory and of the people without struggle and without contention on the part of the sex most benefitted. Suggested in Congress as a means to wipe out an unpopular element in civil affairs in the Territory, it acted in exactly the opposite direction. The eager acceptance of that right by the women with their good measures and men was at once an object lesson and an inspiration to the Territory and to the country at large.

Hon. George Q. Cannon introduced the suffrage bill in the Council of the Utah Territorial Assembly. Hon. Abraham O. Smoot was chairman of the joint committee that considered the bill.

Great Rejoicing.

The Relief Society, which was the only woman's auxiliary then organized, was the scene, in all its branches, of great rejoicing over this new departure. Eliza R. Snow, the poetess and leader of the women, with many of her associates, voiced the universal rejoicing among their sisters. A victory meeting of the Society was held Feb. 19, seven days after the pas-

sage of the bill, and two days before the municipal election, when most of the wards in the city were represented. Eliza R. Snow presided and Lydia D. Alder acted as secretary. A committee was appointed to wait upon Acting Governor Mann to thank him for signing the bill. That committee was as follows: Eliza R. Snow, Bathsheba W. Smith, Sarah M. Kimball, Margaret T. Smoot, Harriet C. Young, N. C. Twiss Young, Phoebe Woodruff, M. Isabella Horne, Marinda A. Hyde, Elizabeth G. Cannon, Amelia F. Young and Prescinda H. Kimball.

Rousing speeches were made by that leading suffragist, Sarah M. Kimball, by Phoebe Woodruff, Bathsheba W. Smith, Prescinda H. Kimball, Zina D. Young, Margaret T. Smoot and Wilmarth East.

An amusing incident occurred when Mrs. Smoot said: "Women's rights have been spoken of. I have never had any desire for more rights than I have. I have considered politics aside from the sphere of women; but, as things progress, I feel it is right that we should vote, though the path may be fraught with difficulty."

Mrs. East replied in her gentle but emphatic way: "I cannot agree with Sister Smoot in regard to woman's rights. I have never felt that woman had her privileges. I have always wanted a voice in the politics of the nation, as well as to rear a family. I was much impressed when I read the poem composed by Mrs. Emily Woodmansee, 'Who Cares to Win a Woman's Thought.' There is a bright day coming but we need more wisdom and humility than ever before."

Roster of Men.

The roster of the men who were in that legislature recalls a large roll of the leaders and founders of the life of this state and this people. Brigham Young, naturally, was not there, but he was represented by his counselor, George A. Smith. President Young had committed the measure into the able hands of Abraham O. Smoot; he was made chairman of the joint committee. George Q. Cannon introduced the bill in the council, Peter Maughan in the house. Following are the men who were in the legislature in 1876:

Council—George A. Smith, president, Iron; Lorenzo Snow, Boxelder; Ezra T. Benson, member elected before legislature met, Rich county; Orson Hyde, Sanpete; Wilford Woodruff, Salt Lake; Daniel Harrington, Utah; George Q. Cannon, Salt Lake; Erastus Snow, Washington; Abraham O. Smoot, Utah; William Jennings, Salt Lake; Moses Thatcher, Cache; and Joseph A. Young, Sevier.

House—Orson Pratt, speaker, Salt Lake; John Taylor, Salt Lake; Joseph F. Smith, Salt Lake; Franklin D. Richards, Weber; A. P. Rockwood, Salt Lake; John Rowberry, Tooele;

Thomas Callister, Millard; John R. Murdock, Beaver; Abram Hatch, Wasatch; Peter Maughan, Cache; Brigham Young, Jr., Salt Lake; Chas. C. Rich, Rich; A. K. Thurber, Sevier; S. Pitchforth, Juab; W. B. Pace, Utah; Enoch Reese, Salt Lake; A. J. Wright, Weber. There was one other, whose name was not obtainable for this article; he may have been from Kane county.

There were 12 members in the council branch, four of these from Salt Lake district; and 18 members in the house, six of them from the Salt Lake district.

Will Celebrate.

The committee on celebration were of the following: Ida Smoot Dusenberry, representing Abraham O. Smoot; Clarrissa Smith Williams, representing George A. Smith; Annie Wells Cannon, representing Daniel H. Wells and George Q. Cannon; Susa Young Gates, representing Brigham Young.

Points emphasized in this program were: The exercise of the franchise by the Utah women, on the entrance into this state. Bancroft's "History of Utah" refers to this communal form of government practiced in our earliest settlement in the following language:

"During this period, 1847-1850, men and women voted by ballot in matters relating to government. Women had already voted in religious meetings by the uplifted hand, but this is probably the first instance in the United States where woman suffrage was permitted. Utah, at that time, however, was not a part of the United States, and before its admission as a territory, the privilege was withdrawn," by the United States Government.

Second: The granting of the franchise to women February 12, 1870, by the Utah legislature.

Third: The fact that Senator Edmonds, in 1882, secured the passage of a bill which disfranchised men and women living in plural marriage, defined as unlawful cohabitation. A commission was sent to Utah and a test oath was administered which completed the disfranchisement of women living in plural marriage. In 1887, Tucker, of Virginia, introduced a bill which abolished woman's suffrage in Utah, the act becoming a law March 3, 1887.

Fourth: The fact that in 1896, when statehood was acheived, that women's suffrage was incorporated in the Enabling Act.

Our two General Board members, Mrs. Susa Young Gates and Mrs. Donnette Smith Kesler, were appointed to attend the U. S. Suffrage Jubilee, in Chicago, February 12-18, where the women of the nation celebrated Wyoming's and Utah's Jubilee with the National Suffrage in 1920.

Centennial of the Vision.

The early spring months marks the centennial, or hundredth anniversary, of the marvelous vision vouchsafed to the Prophet Joseph Smith in the grove, at Palmyra. The Church authorities exject to have memorial services, both at the April conference and at Palmyra, later. The Relief Society will also signalize this event in the program for our general conference in April. The present time itself is fraught with great significance for the women of this people, for the Church itself and for the world.

First Women's Bank.

The first woman's bank in Tennessee, probably in the world, was established in Clarksville, Tennessee, with the capital stock of $15,000. The president is the wife of the town physician, and the cashier, the wife of the county attorney. Every office and position in the bank will be filled by a woman and they announce "the special function of the bank is to afford financial conveniences to women." Small savings account will be popularized by this bank.

Women Featured in the Coming Campaign.

Both Republican and Democratic parties are featuring women in the coming campaigns. Utah received a visit from the Republican National Committee on Jan. 10, 1920, accompanied by Miss Mary Garret Hay of New York, who is chairman of the National Executive Committee on the woman's division. Miss Hay is a famous old time worker in suffrage and was in Utah twenty years ago in the interests of that campaign. She had many happy reminiscences of Utah women and was especially enthusiastic for the return of Senator Reed Smoot, whom she declared had done more than any other man in Congress for the cause of women's suffrage. She added "He never fails, he looks after your interests, and he has a nation viewpoint, as well, and looks after the interests of other states and of women everywhere." Our Mrs. Janette A. Hyde went to Denver with Mrs. Davis, to represent the Utah Republican women at the intermountain Republican meeting held there on Jan. 6, 1920.

Babies in Denver Church Cared for While Mothers Are at Church.

A "creche," under the care of a trained kindergarten teacher, has been established at Trinity Methodist church in Denver, for the convenience of mothers who desire to attend

divine services on Sunday and who have no one to care for their children at home.

New York has Barred Women from Juries.

Justice Lazarsky, evidently a Russian Jew, refused the injunction on Jan. 7, to compel the commissioner of juries, of Brooklyn, to include women in making up jury lists. His only excuse was precedent.

Women Prisoners not to be Whipped.

The shocking practice of whipping fallen women or dissolute female characters, which has been practiced in Atlanta, Georgia, was ordered discontinued, Jan. 21, after a public hearing brought by the Atlanta Humane Society. Women have been strapped to a contrivance resembling a chair and flogged unmercifully. The same committee is now endeavoring to have the practice of flogging male prisoners also discontinued. Did somebody say this was an enlightened age, and that such practices were done away with long ago?

Women Physicians.

Not all of the women have been crowded out of the medical profession, at least in some of the eastern states. Mrs. A. C. Ivy, who before marriage was Emma Kohman, of the University of Chicago, told members of the Federation of American Societies for Experiment Biology, at the congress held in Boston in December, how she came to discover the cause of "War Edema." This disease, also called "war dropsy" and "hunger edema", caused illness and death of many thousands in Russia, Germany, Poland, and France. It was thought to be due to lack of fats in the diet. Experiments revealed that it was due to lack of protein. The results were the more important in that scientists had generally believed that proteins tended to increase rather than cure edema. Mrs. Ivy found edema was produced in rats deprived of proteins and cured by supplying them with this food principle.

Dr. Anna W. Williams, on Influenza.

Another eminent woman physician of the New York Board of Health in discussing a recent paper read by Dr. T. M. Rivers of the Johns Hopkins Hospital on "What is Influenza?" at the same meeting of the Society of American Bacteriologists, held in Boston the last week in December, objected to a former paper on the ground that 400 influenza strains among animals had been studied in New York and no large groups had been found among them. She claimed there

was no relationship among them seriologically. Dr. Blake said that the bacilli must be grouped by cultural tests. "Let us do some honest-to-goodness work," he said, "and forget that it causes epidemics." When doctors disagree———.

Reports from the Children's Bureau.

The Children's Bureau in Washington has been studying the rights of children born out of wedlock. Attention is called in this report to the fact that our legal provisions for the support of the child born out of wedlock are inadequate, the payments prescribed are often too low, and in most of the States the period of support is too brief, sometimes reaching only to the child's 10th or 12th year. In one State only a single payment of $50 is required, in another $90, distributed over three years is required. The two most liberal states have allowances that total, in one case, $2,750 for the first 18 years of the child's life; and in the other, $1,750 for the first 11 years of the child's life. Physical conditions for working children are encouraging the attention of the Children's Bureau. Tests in large manufacturing centers prove the injurious effect of early confined labor on the undeveloped bodies of children. Utah has little of this problem. Our children are kept in school and live in as ideal conditions as any children in the world.

Ouija Boards Are Dangerous.

Ouija boards were denounced by the famous British scientist, Sir Oliver Lodge, also the leading exponent of spiritualism, on his arrival in New York, Jan. 15. Sir Oliver advised persons of weak minds to keep away from the ouija board. He believed that unless a person possessed a strong force of mind there was danger that constant application upon the board might affect the mentality. He wants people to adopt only his pet form of belief in spiritualism.

Noted Men Visit President Emmeline B. Wells.

General John J. Pershing, who visited Utah in January, and Will H. Hayes, chairman of the National Republican committee, both visited Mrs. Wells in her room at the Hotel Utah. Mrs. Wells sees many famous people and none of them are more remarkable or worthy of fame than herself.

Rachal Foster Avery Passes Away.

Rachal Foster Avery passed beyond on October 26, 1919. She was one of the rarest, most beautiful spirits who ever tabernacled in the flesh and she has left us in the prime of her

vigor and power. She was Susan B. Anthony's closest and best beloved soul-child and friend. Mrs. Avery gave herself, her youth, her fine organizing ability and her fresh, unselfish enthusiasms to Miss Anthony in unselfish and loving devotion, as Miss Anthony herself dedicated every power of mind and body to the cause of Women's Suffrage. Mrs. Avery was loved by all the great leading women of America, and of Europe. None was jealous of Rachal because she had no personal aim, no selfish ambition. She was a true and loyal friend to the "Mormon" women from their first entrance into eastern public life. She withdrew from public life after Miss Anthony's death and devoted herself to her family. She was stricken suddenly and unexpectedly and was sick only a few days. The "Mormon" women will mourn her loss and treasure her memory as one of their loveliest undying memories.

NOTES FROM THE FIELD.

Southern States Mission.

In order to raise funds, the members of the Greenville Relief Society have resorted to several methods. A bazaar was held which netted them $47.75; at a Church supper $17 was realized; the members also went into the cotton fields where they earned $9 picking cotton. In connection with Annual Day a fine program was given including a picnic dinner. The older members of the organization were special guests on this occasion.

Northern States Mission.

The members of the Milwaukee Relief Society are doing splendid work, especially in the genealogical department, since April they have secured 1,178 names for baptism.

San Luis Stake.

The Relief Society women of this stake raised $139 in six weeks with Sunday eggs, to pay for the electric lights placed in the new stake amusement hall.

Twin Falls Stake.

The Twin Falls stake made a special effort at Thanksgiving time to give cheer and comfort to the widows and those in need. Three wards were fortunate enough not to have any widows or any needy people. Twenty-three families were remembered in the Twin Falls ward. Donations were received and disbursements made to the extent of $27. The

donations consisted in part of dressed chickens, fresh pork, bottled fruit, apples, vegetables of all kinds, flour and groceries.

Boise Stake.

The Genealogical department of the Boise stake has mailed 107 names to the Logan temple, with money for the same.

Eastern States Mission.

Miss Edna Hardy of Moroni was appointed, on January 2, to preside over the Relief Society organizations of the Eastern States Mission. Miss Hardy takes the place of Miss Marie J. Haselman, who was recently released to return home.

GREENVILLE RELIEF SOCIETY PICKING COTTON TO RAISE FUNDS FOR TREASURY.

Cottonwood Stake.

The first stake annual report to reach the office was that of Cottonwood stake, on January 14. In all but two of the wards the regular outlined subjects were taken; 846 days were spent with the sick; 710 special visits were made to the sick; and 116 families were helped; $1,311.01 was paid for charity; eighty-eight visits were made by Relief Society stake officers to the wards, this would average seven and one-third visits to each ward. During the year the teachers made 1,472 visits; 1,393 days were spent in temple work. The membership in this stake is 701 with twelve wards. The secretary of this stake is Ivy C. Fowler.

Sevier Stake.

The stake reports from Sevier stake, compiled by Mrs. Lydia Z. Cowley, was received on January 16. There are in this stake twenty-one wards, with a membership of 1,183. With one exception the required outlined subjects were studied in every ward. Six hundred eighty-three days were spent with the sick; 1,056 special visits were made to the sick; $7,153.79 were paid for charity; with a total of ninety-one families helped; sixty-six bodies were prepared for burial by Relief Society workers. This work represents a service that is not only especially sanctified in its nature but unique in social welfare work. Five hundred and three days were spent in temple work; two successful bazaars were reported by the wards; twenty-three quilts; and $21 were invested in War Savings stamps. The number of visits made by stake officers to the wards; twenty-nine; number of visits by ward teachers, 664.

Cassia and Montpelier Stakes.

Reports from these stakes reached the office on January 17, from Mrs. Lottie Bach, and Mrs. Mary J. Swenson, respectively.

Since the division of the Cassia stake into three groups, there are left only eight wards in Cassia. The secretary reports that their work especially in traveling long distances has been reduced; and they have been able to visit the wards oftener and keep in closer touch with them. Prior to the close of the year, the Stake Board visited in a body, all of the societies for the purpose of helping the enrollment and attendance generally.

Although the membership of stake is now only 296, 130 "Relief Society Magazine" are taken, practically half the membership. All of the required outlined lessons were studied in every ward but one, and current events were given weekly in every society but one; 214 days were spent in temple work, which amounts to almost one day for each registered number; 263 days were spent with the sick; and 383 special visits were made to the sick; nineteen families were helped financially and $183.13 was paid for charity.

Fremont Stake.

In a letter from Mrs. F. S. Parkinson of Rexburg, Idaho, we learn that a movement is on foot for uniting the Relief Society women of Idaho in the cause of Health Legislation for the state of Idaho. These women are to be commended for their vision and for their interest.

James H. Anderson.

Gen. John J. Pershing was given a cordial welcome on his visit to Utah, on January 16.

The Jewish population of the world in 1919 was 15,430,000. Of these, 3,100,000 are in the United States, and nearly all the others in Europe.

The fiftieth anniversary of the completion of the first railway to Salt Lake City was celebrated here on January 10.

Prof. Joseph J. Daynes, one of Utah's most versatile and prominent musicians, died in Salt Lake City on January 15.

The Congregational church in the United States has inaugurated a great scheme of propaganda for converts among the Indians in Mexico. Quien sabe?

Influenza appeared in nearly every city of over 50,000 population, and in many smaller ones in the United States, the third week in January. The fatalities are not so great as in 1918.

Earthquakes in Mexico, from January 3 to January 15, disturbed ten states of the southern republic, doing immense damage, and resulting in the death of at least 1,000 people.

Soviet agitators to the number of 249 were deported from the United States, and reached Russia on January 16. Their leaders threaten to return to the United States at the first opportunity.

The Presbyterian church in the United States is seeking

to unite the various sects under the title of the United Churches of Christ in America. Success is not assured, at least not yet.

The Uintah Basin railway articles of incorporation were filed in Utah on January 3. It is intended to build a line from Salt Lake City into eastern Utah.

The railways of the United States are to be turned back to their owners on March 1, according to proclamation of the President. Many people look for additional labor troubles following that event.

Europe is at peace by treaty, but a big war cloud in western Asia looms up to threaten all the Old World civilization. Truly, men's hearts are failing in the fear and uncertainty of what the future has in store.

President Heber J. Grant and a number of the general Church authorities intend to make a pilgrimage to the home of the Prophet Joseph Smith, near Palmyra, New York, in May next, in honor of the first heavenly vision given to the Prophet.

January 25 was the date set by the Presidency of the Church of Jesus Christ of Lattery-day Saints as the culminating date for donations to help poor and suffering members of the Church in Switzerland and Germany. "He that giveth to the poor lendeth to the Lord."

Mrs. Tressia Anderson Miner, a Latter-day Saint missionary to the Hawaiian Islands, died there in December. Her body was brought home to Utah for interment. She was the mother of nine children, and an exemplary Saint.

Dean Inge, of St. Paul's church, London, England, recently declared that "Nothing will end social discontent but destruction of our great cities." The dean has acquired some fame as a far-seeing publicist, and his warning may not be lightly passed by.

Richard W. Young, president of the Ensign Stake of Zion, died on December 27. He was Utah's most famous soldier, having been made a bridgadier general in the United States army for his services, and was recognized in both civil and military life as one of the ablest, most amiable, and most exemplary men in the nation.

EDITORIAL

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Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

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The Discipline Of Obedience

Who that is born of woman fails to learn, some day, sometime, the lesson of obedience, obedience to a stronger, if not higher will? Obedience to conditions, circumstances and to law. Happy the child who receives this knowledge so early that after-years bring nothing more than a clear knowledge of why we must obey persons, laws, and authority; who has learned the early lesson and whose discipline of obedience was drilled into his inner consciousness, wisely and kindly in early youth. Blessed the man who learns early to subdue his own will without allowing people or conditions to break his spirit and to destroy his usefulness by sickly self-pity and corroding discouragement.

Obedience to civil law, we all understand and recognize as necessary and right. That is, we usually obey the laws of the land which provide penalties for those who steal, commit forgery, or trespass upon their neighbors' civil rights. Yet the subtler rights of social intercourse we all break with impunity. And it is just here where we need to discipline ourselves severely, rendering justice, mercy and loyalty to our associates and to all members of society. If we are big enough and wise enough to apply our own discipline, great and glorious will be our personal results. But if we resent the disci-

pline and become a social law unto ourselves, we must pay our price in our own character-failure, and in the unhappiness we suffer and cause others to endure.

The discipline of obedience was refused by Lucifer, and we all know the result. But we good women justify ourselves in our minor disobediences to the laws of society and religion by refusing to take the counsel of our fathers, our husbands, or our leaders in the Relief Society, in the ward or the stake, on various pretexts. Our favorite excuse is that so-and-so does the same; then why can't we? The foundation principle of this gospel and of the whole universe is obedience to law and to authority. Whenever we refuse to obey law or authority we are in danger.

In these days of restless questioning of all authority, it is well to focus our thoughts on the fundamental principle of obedience to the authority of the priesthood. Not because we are forced, nor even coerced to do so. But because we want to be obedient. It was the Priesthood—always remember that—as exercised by the Prophet Joseph Smith, and by his successors, who have been inspired, that opened the age-long door of repression and oppression for woman, and that, too, without pressure or demand on the part of any woman or set of women. Freely have our rights and privileges been given to us, and freely do we enjoy them. Moreover, we share equally in all the keys, gifts, and blessings of the Priesthood and in the glories and powers of the celestial kingdom. We must render obedience, however, to the laws of the celestial kingdom just as men do. Men can't whip us, nor rob us of our earnings, nor of our children. And as they have held those powers over us for centuries, they, too, have sacrificed somewhat in this newer adjustment of the social laws. However, all truth, law, and obedience to law, rest squarely on that other divine principle, our free agency, our will, our right of choice.

So, go to it, sisters; just put the thumb screws of obedience to law and to persons on yourself. Determine to beat your enemy to it, in the matter of disciplining your own will. Be the captain of your soul, not the slave of your impulses or your undisciplined desires. The very hardest lesson you will ever have to learn is to be obedient to inferior intelligence, to render kindly obedience to one holding authority over you who may appear to be selfish, unsympathetic or perhaps envious. But take another hitch in your mental belt, and offer that obedience willingly and graciously. Be obedient because you want to be so, not because some one threatens or demands that obedience. Then you can control the situation and not be crushed by it. Get all the pure gold

you can out of the crushing process, and don't follow the example of some highly gifted but undisciplined men and women who, when crossed in their will, sink into insignificance or follow all kinds of will-o'-the-wisp trails where discipline is unknown and authority is not. Don't be a quitter. Harness your will, drive it along the disciplined road of righteous law and divine authority.

THE EDELWEIS.
(A Sonnet.)
O. F. Ursenbach.

In Alpine heights, near the eternal snow,
I plucked an edelweis, long years ago;
The tiny flower of moss-like, grayish hue,
As time rolled on, kept ever bright and new;
Until today, its petals, full and rare,
Seem just as fresh as when I plucked it there.
In ecstrasy, I pause and wonder still;
This great insignia of the Master's will;
How it remains as God the blossom made,
As through the fleeting years, it does not fade.
He who, in life's late day, is blanched with age,
Allows his mental energy to fade,
Could well afford, though near the sun-set hour,
To profit by this little Alpine flower.

A PRAYER.

Martha B. Cooley.

O, Father, kind, make me more humble,
More worthy thy blessing and love;
That I may e'er bask in the sunshine
Of thy wond'rous glory above.
Thou knowest my heart and my weakness,
The struggle that ever is mine,
As I strive to rise above error,
With perfection my goal, my shrine:
Give me strength and wisdom so needed,
Increased faith and charity, too,
With patience and love in abundance;
Keep my soul ever faithful and true:
Yes, true to my friends and my dear ones,
And true to myself and my God;
My motto e'er onward and upward,
My hand firmly grasping thy road.

Guide Lessons

LESSON I.

Genealogy and Testimony

(Required.)

First Week in April.

SALVATION FOR THE DEAD, A VICARIOUS WORK.

TEXT: "History of the Church," Vol. VI; Obadiah, Old Testament.

AIM: "Only through the symbolic labors of the living may the dead enter into the Church through the doors of baptism."

Subsequent to receiving his first revelation on the principle of salvation for the dead, the Prophet Joseph Smith revealed the vital fact to the people that the hope of the dead lay in the labors of the living, no matter how earnestly the spirits in prison might desire baptism and the ordinances pertaining to the priesthood. It would be impossible for them to obtain those keys and blessings except through the vicarious labor of living descendants or friends.

All religious forms are symbolic in their character, so are all civil forms. The shaking of hands, the taking of an oath of office, the execution of any deed of trust or any civic process, all are conducted in symbols. The very words in which this is written are put in groups or symbols (or letters of a symbolic alphabet) which express the thought of the writer to be grasped by the reader who glances over these symbols. So, too, are all forms of religion presented to our minds in the shape of symbols. Marriage, baptism, confirmation, the Lord's Supper, and all the ordinances of the temple, are symbolic from first to last. Like the Savior's parables, they convey to the mind, through their symbols, a thought which may not be expressed except through symbols.

Symbols belong to this earth, for we see as through a glass darkened, until we come to see as we are seen and know as we are known. In the Celestial Kingdom it may be that no symbols will be necessary, but they are sometimes on this earth and in the intermediate state which is called Paradise and where the waiting spirits are in "prison." They are prevented from advancing and developing for lack of the keys and powers which would permit them to advance. These

spirits which have once tabernacled in the flesh must needs receive the symbols which pertain to the gospel plan upon the earth on which they once lived.

Realizing this, the Prophet Joseph Smith put into active operation the principle of baptism for the dead.

That his mind dwelt heavily on this principle and the mission of Elijah is evidenced by the following extracts from the "History of the Church," Vol. VI, page 251:

"Now for Elijah. The spirit, power, and the calling of Elijah is, that ye have power to hold the keys of the revelation, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God upon the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven.

"Malachi says, 'I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.'

"Now, what I am after is the knowledge of God, and I take my own course to obtain it. What are we to understand by this in the last days?

"In the days of Noah, God destroyed the world by a flood, and he has promised to destroy it by fire in the last days: but before it should take place, Elijah should first come and turn the hearts of the fathers to the children, etc.

"Now comes the point. What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children.

"Now, was this merely confined to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah! what would you do if you were here? Would you confine your work to the living alone? No; I would refer you to the Scriptures, where the subject is manifest: that is, without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers.

"I wish you to understand this subject, for it is important; and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on the earth to those who dwell in

heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.

"Let us suppose a case. Suppose the great God who dwells in heaven should reveal himself to Father Cutler here, by the opening of the heavens, and tell him, 'I offer up a decree that whatsoever you seal on earth with your decree, I will seal it in heaven.' You have the power then; can it be taken off? No. Then what you seal on earth, by the keys of Elijah, is sealed in heaven; and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a forerunner, the power of Elijah is sufficient to make our calling and election sure; and the same doctrine, where we are exhorted to go on to perfection, not laying again the foundation of repentance from dead works, and of laying on of hands, resurrection of the dead, etc.

"We cannot be perfect without the fathers, etc. We must have revelation from them, and we can see that the doctrine of revelation far transcends the doctrine of no revelation; for one truth revealed from heaven is worth all the sectarian notions in existence."

"Again: The doctrine or sealing power of Elijah is as follows: If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory. * * * I will walk through the gate of heaven and claim what I seal, and those that follow me and my counsel."

The Patriarch Hyrum Smith delivered the following significant address on this subject, on the 8th of April, 1844:

" I never knew a proclamation to be understood at once. President Brigham Young wished to draw the attention of the brethren, first, to build the temple and get your washings and anointings, and endowments; after that, to build up branches through the nations. We must do all we can to build up the temple, and after that to build churches. The gathering will continue here until the temple is so far finished that the elders can get their endowments; and after that the gathering will be from the nations to North and South America, the symbols of the wings. The gathering from the old countries will always be to headquarters, and I have no doubt this conference will do a great deal of good."

Again the prophet gave even more light upon the subject, on May 9, 1844:

"My text is on the resurrection of the dead, which you will find in the 14th chapter of John—'In my Father's house are many mansions.' It should be, 'In my Father's kingdom

are many kingdoms,' in order that ye may be heirs of God and joint heirs with me. I do not believe the Methodist doctrine of sending honest men and nobleminded men to hell, along with the murderer and the adulterer. They may hurl all their hell and fiery billows upon me, for they will roll off me as fast as they come on. But I have an order of things to save the poor fellows at any rate, and get them saved; for I will send men to preach to them in prison and save them if I can.

"There are mansions for those who obey a celestial law, and there are other mansions for those who come short of the law, every man in his own order. There is baptism, etc., for those to exercise who are alive and baptism for the dead who die without the knowledge of the gospel.

"I am going on in my progress for eternal life. It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves. There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. Oh, I beseech you to go forward, go forward and make your calling and your election sure; and if any man preach any other gospel than that which I have preached, he shall be cursed; and some of you who now hear me shall see it, and know that I testify the truth concerning them.

In regard to the law of the Priesthood there should be a place where all nations shall come up from time to time to receive their endowments, and the Lord has said this shall be the place for baptisms for the dead. Every man that has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before; and as soon as the law of the gospel is obeyed here by their friends who act as proxy for the dead, the Lord has administrators there to set them free. A man may act as proxy for his own relatives; the ordinances of the gospel which were laid out before the foundations of the world have thus been fulfilled by them, and we may be baptized for those whom we have much friendship for; but it must first be revealed to the man of God, lest we should run too far. 'As in Adam all die, even so in Christ shall all be made alive'; all shall be raised from the dead. The Lamb of God hath brought to pass the resurrection, so that all shall rise from the dead.

"God Almighty, himself, dwells in eternal fire; flesh and blood cannot go there, for all corruption is devoured by the fire. 'Our God is a consuming fire.' When our flesh is quickened by the Spirit, there will be no blood in this tabernacle. Some dwell in higher glory than others."

This principle occupied the last closing thoughts of the

Prophet, as is shown by these extracts, for the last discourse quoted occurred only a month before his own martyrdom.

QUESTIONS.

1. What do you understand by vicarious work?
2. Who was the great exemplar of vicarious salvation?
3. What was the prophecy of Obadiah? (Obadiah, verse 21.)
4. Describe the nature of symbols.
5. What are letters of the alphabet?
6. Who arranged our present alphabet?
7. What symbols can you suggest as pertaining to daily life? (b) What to civil life?
8. How do symbols enter into a marriage ceremony?
9. What is the form of baptism and how is it symbolic?
10. Why must a living person perform the symbolic ordinances for a dead person?
11. What do you know of the claim of the Re-organites concerning the Prophet's attitude on temple work and salvation for the dead?

Note: The practical work for our genealogical class this month is the study and practice of genealogical correspondence. We suggest that each member write at least one genealogical letter during the month, and that the class practice on a model letter to secure required genealogical information of the Society.

LESSON II.

Work and Business

(Required)

Second Week in April.

LESSON III.

Book of Mormon

Third Week in April.

BIBLE TESTIMONY.

(Optional)

SUBJECT: Isaiah's prophecy and the Book of Mormon.
TEXT: Isaiah 29:1-15; III Nephi 8:5-23; Heleman 14:20-27.
AIM OR CENTRAL TRUTH: God makes known to the children of men, through his prophets, the history of the future.

This lesson and others to follow will deal with prophetic

writings contained in the Bible, relating to the bringing to light of the history of the people who came to this continent, the time of its coming forth, and the important part which that record is to play in bringing about the purpose of the Almighty. In this connection, we will introduce the prophecy of Isaiah contained in the 29th chapter, an analysis of which will furnish the frame work of this lesson, as well as the one to follow:

I—Isaiah's Prophecy.
  1—Represents the march of the ages.
    A—Notwithstanding Christ, the Great Sacrifice, has been offered up, Isaiah sees the Jews still offering sacrifices.
    B—Foreshadows Jerusalem and that which is akin to it, brought down, so they shall speak out of the dust.
    C—Foreshadows a great cataclysm.
    D—Foreshadows the Dark Ages.
      a—"Multitude of all nations" seeking, yet not finding the truth.
      b—Religious conditions.
      c—Heavens closed against the children of men—"The seers hath we covered."
    E—Foreshadows the restoration.
      a—The awakening from the "deep sleep."
      b—Sees a book coming forth.
        (1)—Words of which are delivered to the learned.
        (2)—The book itself delivered to the unlearned.
        (3)—When lip-service rather than heart-service abounds, because of which, God will proceed to do a marvelous work and a wonder.
        (4)—When the wisdom of God would be exalted above the wisdom of man.

There can be no question that the scene upon which the prophet is gazing when he introduces the prophecy with the words, "Woe to Ariel, to Ariel," etc., is suddenly changed to another place that shall be unto the Lord as Ariel, and that the subsequent utterances in the prophecy have to do with this place and not with Jerusalem.

As a further proof that the prophet had his eye fixed upon another place rather than Jerusalem when he gave utterance to the facts contained in verse six (6), we might cite the fact that no cataclysm as he describes has yet been visited upon the eastern hemisphere, while the Book of Mormon is emphatic in its description of just such a catastrophy, graphically told in III Nephi 8:5-23; and Heleman 14:20-27.

Regarding that portion of the prophecy contained between the verses seven (7) and eleven (11), may not Isaiah have seen the religious unrest and uncertainty—awful condition, which attached themselves to the hearts of the children of men; conditions which caused them to wander from belief to belief, from creed to creed, answering every "Lo! here is Christ," and "Lo! Christ is there," etc., etc., hungering and thirsting for the word of the Lord, only dreaming that their thirst and hunger were satisfied.

Groping in their darkness with as much certainty and stability as a drunken man? No wonder the prophet cried out, "Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered!"

The students will do well to make personal research along the lines pointed out by the following questions:

1. Why do you suppose, did the Jews continue to offer sacrifices after the Great Sacrifice, Christ, had been offered up?

2. What contribution can you make supporting the contention that Isaiah was looking beyond Jerusalem and beyond the time of the Christian Era to another place that would be to the Lord as Ariel, when he uttered his prophecy?

3. Contrast the Bible account with that of the Book of Mormon concerning the disturbances that should take place in the earth at the time of the Savior's death?

4. What were the characteristics of religious practices during the Dark Ages?

5. What were some of the characteristics of religious practice at the time of the Restoration?

6. According to Isaiah, what was a specific reason for man's doubt and uncertainty regarding religious matters?

7. What specific condition named in the prophecy led the prophet to state that God would proceed to do a marvelous work and a wonder?

8. Give in detail the circumstances attending the visit of Martin Harris to Professor Anthony?

Literature

(Optional.)

TENNYSON AS A POET LAUREATE.

England has had twenty poets laureate; of that number seven have been great. The great ones were Chaucer, Spen-

ser, Johnson, Dryden, Wordsworth, and Tennyson.. Of this latter group, Tennyson, according to some critics, was greatest, making him the greatest of all England's laureates.

He possessed the qualities that go to make a great laureate; intense patriotism, admiration for everything English, power of stirring emotions, a simple way of treating great events and great people.

The origin of the poet luareate is buried in obscurity, yet it is known as early as 1220 such a versifier was attached to the court. The written directions call for a poem from the laureate on the king's birthday, New Year's Day, and on any great event; only the last requirement has been adhered to.

Tennyson gained his greatest distinction as poet laureate. Undoubtedly Kipling would have been his best successor but Kipling had offended Queen Victoria by his lines in which he called her the "widow of Windsor," and indulged in uncomplimentary remarks about the government policy.

One of the noblest dedications in all literature is the dedication to the "Idylls of the King." The poem is dedicated to Albert, Prince Consort, Queen Victoria's husband, whom Tennyson describes as one "Wearing the white flower of a blameless life,

Before a thousand peering littlenesses,
In that fierce light which beats upon a throne,
A Prince indeed,
Beyond all titles, and a houseloved name,
Hereafter through all times, Albert the Good."

But what will most attract women are the truly wonderful lines to the queen, in her widowhood:

"His love, unseen but felt, o'ershadow thee,
The love of all thy sons encompass thee,
The love of all thy daughters cherish thee,
The love of all thy people comfort thee,
Till God's love set thee at his side again."

The welcome to Alexandra, the Danish Princess, who was afterwards Edward VII's queen, shows how happy and apt Tennyson was:

"Sea-King's daughter from over the sea, Alexandra!
But all of us Danes in our welcome of thee, Alexandra!
Welcome her all things youthful and sweet,
Scatter the blossoms under her feet!
Break, happy land, into earlier flowers,
Make music, O bird, in the new bowers."

The story of "The Charge of the Light Brigade" is familiar to many. During the Crimean war a most unfortunate charge was given, which finally resulted in the death of about six hundred soldiers. Tennyson read the telegraphic

dispatch, relating to the charge, made his first draught of the poem, on the instant, and it was telegraphed to Russia. Many of the soldiers died with that poem in their hands.

One of the greatest odes in any language, assuredly one of the greatest odes in the English language, is the "Ode on the Death of the Duke of Wellington." In it we have the picture of a most elaborate funeral cortege moving towards St. Paul's Cathedral, where the Duke will be buried. Note the description of the funeral, "pageant sad, and slow as fits an universal woe," and later:

"England, for thy son
Let the bell be tolled;
Render thanks to the Giver,
And render him to the world
Under the cross of Gold."

Perhaps the most unique lines in this truly wonderful Ode, are the lines that represent Lord Nelson, the great naval hero of Great Britain. Waking from his sleep of death for an instant and asking,

"Who is he that cometh like an honored guest
With banner and with music,
With soldier and with priest,
With a nation weeping and breaking on my rest?"

"Mighty seaman, this is he,
As great by land as thou by sea,
His foes were thine; he kept us free:
O, give him welcome, this is he,
Worthy of our gorgeous rites,
And worthy to be laid by thee."

The lines that touched a universal cord are the closing lines of the Ode. These were found to be appropriate lines in England to be read over Tennyson's own bier:

"On God and Godlike men we build our trust,
Hush, the Dead March wails in the people's ears;
The dark crowd moves, and there are sobs and tears;
The black earth yawns; the mortal disappears:
Ashes to ashes, dust to dust;
He is gone who seemed so great,—
Gone, but nothing can bereave him
Of the force he made his own
Being here, and we believe him
Something far advanced in state,
And that he wears a truer crown
Than any that man can weave him.
Speak no more of his renown,
Lay your earthly fancies down,

And in the vast cathedral leave him,
God accept him, Christ receive him!"

QUESTIONS AND PROBLEMS.

1. In the dedication of the "Idylls of the King," find the expression "Father of her kings to be," and explain it.
2. Read some lines from the dedication that show that Tennyson believed that the Prince Consort lived in the immortal world, and that he would there be thinking of his wife.
3. In what war was the wrong charge given that cost the lives of six hundred men? In what country did these men die?
4. If the poet laureate is expected to write poems that are intense with the national feeling, during any great period of time, or on the achievement of any great event, how do you account for nothing coming from the pen of the present laureate, Robert Bridges?
5. Of what battle is the Duke of Wellington the English hero?
6. What mighty war lord was overcome at that time?
7. Why are these lines appropriate to apply to the Duke of Wellington? "The great world-victor's victor will be seen no more."
8. Do you think it a great compliment to a man to say that he is "Rich in saving common sense"?
   Find these lines in the Ode on the Duke of Wellington. Read the lines to the class that were read at Alfred Tennyson's funeral service. Read the entire poem at home if possible.
10. Read the Welcome to Alexandra and tell why the poet said, "But all of us Danes in our welcome of thee, Alexandra."

LESSON IV.

(Required)

Social Service

Fourth Week in April.

FEEDING THE SCHOOL CHILD

I. Necessary Food Constituents.

So far in this course it has not seemed necessary to discuss food as such, because we have made milk—often called the perfect food—the foundation of the diet. Since milk is a

complete food, a review of its composition will suggest the following as the food constituents essential to maintain life and produce growth:

A—Water, for making blood and other body liquids; b—fat and sugar to produce heat for maintaining the body temperatures, and for transformation into energy for such internal work as the beating of the heart, the process of breathing and blood purification, digestive and assimilative processes, and for purposes of external activities, such as kicking, crying, laughing, moving about, etc.; c—proteins, to produce growth and to repair tissues, broken down or worn away by the processes of life; proteins also may be used as fuel by the body in much the same way that fats and sugars are; d—mineral salts, to regulate the concentration of body liquids, to regulate the heart beats and other body processes, and to help build body tissues.

Milk is particularly rich in calcium which enters largely into the construction of bones and teeth. The fat of milk contains a somewhat recently discovered essential to normal growth designated as "Fat soluble B;" this is the reason why food experts urged parents during the war to supply children's diets with true butter whenever possible.

Sources of Necessary Food Constituents.

While milk forms a complete diet for an infant, it will be readily seen that as the child's body grows and becomes more active, food higher in solids (milk is only 12 to 13 per cent solids) will be necessary, and it now becomes essential to draw from a large variety of foods in order to retain in the diet the various food constituents found in milk.

A—Water will be supplied directly by the water we drink, and indirectly by the foods we eat, as nearly all foods contain more or less water; b—fats will be supplied by butter, cheese, egg yolks, fat meat, nuts, and oils of various kinds; c—sugars, and starches, closely allied in structure and function, are members of a group of chemically related substances called carbohydrates and will be referred to hereafter simply as carbohydrates. In addition to the cane or beet sugar which we serve on our tables, we get other forms of sugars in fruits and in many of the vegetables. The starches we find in grains, in potatoes, tapioca, sego, etc.. D—Familiar examples are: (1) the casein of milk, that white substance which coagulates when milk "sours," and imparts to milk its white colors; (2) myosin, the substance of which lean meat fibre is made up; (3) albumen, familiar to everyone in egg white, which is almost pure form of albumen. Most nuts have a high protein content, as do dried beans of all varieties, and lentils; e—the most familiar mineral, salt is the sodium chloride or "common

salt" which we serve on our tables; other necessary ones such as compounds of iron, calcium, phosphorus, potassium, sulphur, magnesium, chlorine occur in fruits, vegetables, and grains.

Summary.

The composition of milk—nature's perfect food for the infant,—suggests the following necessary food constituents for older individuals:

a—Water to supply body liquids.

b—Fats, found in butter, oils, eggyolks, cheese, nuts, etc.; and carbohydrates, found in fruits, vegetables, grains, potatoes, to supply heat and energy for both internal and external work.

c—Proteins, found in milk, eggs, lean meat, nuts, beans, to supply building material.

d—Mineral salts, found in fruit, vegetables, grains, to regulate body liquids and processes, also to help build certain tissues.

Measuring Food Value.

As shown by the foregoing discussion the function of food is three-fold; namely, to yield heat and energy to do work; to build body tissues; and to regulate body processes. Since fats, carbohydrates and proteins have the common function of supplying energy to the body, the most conspicuous function of food, and since the body has power to transform heat into energy and vice-versa, it has been found convenient to measure the value of a food by the amount of heat its burning will produce. This is termed the energy or fuel, value of food, and is measured by a heat unit called the calorie. The calorie is defined as the amount of heat required to raise one kilogram (2.2 pounds) of water through one degree centigrade, or approximately the amount required to raise one pound of water through four degrees Fahrenheit. By burning various food materials a specially constructed apparatus where all the heat produced by the combustion could be accurately measured, and by making various experiments and computations to determine heat lost in the process of digest of food, it has been found that

1 gram (approximately 1.28 of an oz.) of fat will yield 9 calories.

1 gram of carbohydrates will yield 4 calories.

1 gram of protein will yield 4 calories.

To determine then the energy value that any food will have for the body, it is necessary to know the amount of fat, carbohydrate and protein it contains, then multiply by the above factors. For example: The average banana weighing

95 grams (pealed) contains 1.235 grams protein, .57 grams of fat and 20.90 grams carbohydrate; its fuel value would therefore be: $1.235 \times 4 + .57 \times 9 + 20.90 \times 4$ or $4.940 + 5.13 + 83.60 = 93.57$ calories.

To those interested in making studies of this kind, Bulletin 28, Office of Experiment Stations, U. S. Department of Agriculture, will be found helpful, and can be obtained free, or at least at slight expense by writing the Superintendent of Documents, Washington, D. C.

Determining Food Requirement.

In feeding babies it will be remembered that weight for any given age was taken as the main factor in determining quantity of food required; the same is true ordinarily in making dietories for older children, however, when greater accuracy is required, height, body surface, and activity are taken into consideration. Where weight is the only factor it is wise to make liberal food allowance for the child's activity. Up to the age of fourteen years, no difference is made in arranging dietories for boys and girls of the same age and weight, but it has been found that from fourteen to seventeen boys require food sufficient to produce two hundred or three hundred calories per day more than do girls of the same age and weight. Most experts, however, incline to the belief that this fact is due to greater activity on the part of the boys rather than to influence of sex.

The following average weights of boys and girls at different ages are taken from tables prepared by Dr. T. D. Wood:

Table 1

	Boys	Girls
At 5 years	25- 46 pounds	34- 45 pounds
At 6 years	36- 48 pounds	35- 48 pounds
At 7 years	42- 54 pounds	39- 50 pounds
At 8 years	45- 59 pounds	42- 56 pounds
At 9 years	50- 65 pounds	49- 63 pounds
At 10 years	53- 71 pounds	54- 69 pounds
At 11 years	61- 78 pounds	60- 75 pounds
At 12 years	63- 85 pounds	63- 94 pounds
At 13 years	67-100 pounds	65-104 pounds
At 14 years	67-122 pounds	78-114 pounds
At 15 years	79-136 pounds	89-118 pounds
At 16 years	90-140 pounds	100-121 pounds
At 17 years	104-146 pounds	109-125 pounds

Table 2

The following table of calorific requirements per pound body weight for different ages is adopted from tables given by Dr. H. C. Sherman:

At 2- 5 years	40-36 calories per pound
At 6- 9 years	36-32 calories per pound
At 10-13 years	22-27 calories per pound
At 14-17 years	27-20 calories per pound

To determine then the number of calories a child's food is to supply in one day it is necessary to ascertain his weight in pounds, then multiply by the number of calories required per pound by a child of his age, thus: A child eght years old weighing 50 pounds would require 50x32 to 50x36, or 1600 to 1800 calories per day.

In estimating the total calories required per day the question naturally arises as to what part of this requirement is to be supplied by protein, since it is known each day's diet must contain sufficient protein to provide for growth and repair. This requirement is much more difficult to determine and after similar series of experiments in protein feeding, various experts have arrived at conclusions concerning the protein requirement ranging from 8½ per cent to 16 per cent of the total calories per day. In making children's dietories 15 per cent is considered sufficient to provide for all normal growth and activity. Hence, in the example above the daily protein requirement for an eight-year-old child weighing 50 pounds would be 15 per cent of 1600 to 15 per cent of 1800 or 240 to 270 calories. Or, since each gram of protein yields 4 calories, the number of grams protein required per day would be 240÷4 to 270÷4 or 60 to 67.5 grams, which is approximately 2 ounces.

To illustrate the variety of food essential to children's daily rations and to indicate proper amounts the following sample menus are given:

I. Sample of one day's menu for a child seven years old weighing 42 pounds. Reference to the Table 2 shows the calorific requirement of a child of this age to be 36-32 calories per pound body weight. The total calories per day would then equal 42×36 (mean between 36 and 32, arbitrarily chosen) =1428 calories. 15 per cent of 1428 = 214.2 calories to be supplied by protein. 214÷4=53.7 number of grams protein required.

With the aid of the tables showing food analysis, such as those given in Experiment Station Bulletin No. 28, referred to above, the following list of foods will be found to come within two and a half calories of the required amount.

		Weight, ounces	Grams protein	Calories
Milk	1 quart	34.4	32.8	675
Natural rice	1 lb.	.55	1.4	50
Bread	6 slices	4.14	10.8	300
Apple	1	7.49	.64	100
Egg	1	1.66	6.36	70
Celery	1 stock	1.00	.28	5.5
Butter	2 tb.	.92	.26	200
Sugar	½ tb.	.22		25
Totals			51.66	1425.5

Sample menus for one day, suitable for a child seven years of age:

Breakfast

Rice ..... 4 tablespoonfuls (cooked)
Milk ..... 1 cup (½ pint).
Toast ..... 2 slices.
Butter ..... ½ tablespoonful.

Mid-morning Lunch

Milk ..... 1 cup (½ pint).

Dinner

Egg ..... 1.
Bread ..... 2 slices.
Butter ..... 2 tablespoonfuls.
Celery ..... 1 stock.
Baked apple ..... 1.
With sugar ..... ½ tablespoonful.

Mid-afternoon Lunch

Milk ..... 1 cup (½ pint).

Supper

Milk ..... 1 cup (½ pint).
Bread ..... 2 slices.
Butter ..... ½ tablespoonful.

II. Dietary for a twelve year old child weighing 76 pounds.

Proceeding as in problem I the daily requirement is found to be 2240 calories with 82 grams protein.

Food for one day:

		Weight, ounces	Grams protein	Calories
Milk	1 quart	34.4	32.18	675
Prunes	4	1.37	.7	100
Rolled Oats	¼ cup	.89	4.2	100
Bread	8 slices	5.52	14.4	400
Butter	2½ tb.	1.17	.4	250
Tomatoes	1 cup	7.81	1.6	50
Steak (chopped)		2.82	17.3	125
Potato	1	4.23	2.6	100
Apple	1	3.92	.4	170
Egg	1	1.66	6.3	70
Rice	2 tb.	1.01	2.28	100
Sugar	2 tb.	.88		100
Totals			82.3	2240

II. Sample menus for one day, suitable for a child twelve years old.

Breakfast

Prunes	4.
Oatmeal	¼ cup.
Toast	2 slices.
Egg	1.
Milk	1½ cups.
Sugar	1 Tb.
Butter	½ Tb.

Dinner

Chopped steak	2.82 ounces.
Baked potato	1.
Escalloped tomatoes	½ cup.
Bread crumbs	@ slice.
Butter	1 tablespoonful.
Bread	½ slice.
Baked apple	1.
Sugar	1 tablespoonful.

After-school lunch

Bread	1 slice.
Butter	1 teaspoonful.
Milk	1 cup.

Supper

Bread	3 slices.
Milk	1½ cups.
Rice	2 tablespoonfuls.
Butter	2 teaspoonfuls.

These menus may be found to be too light for boys and girls living active farm lives, if so it is suggested that increases be made in fruits, vegetables, cereals, milk, and eggs, rather than in meat, sugar, butter, etc. It is not expected of course, that busy mothers will be able to do so much work in preparing their children's dietories, but it is hoped they will see to it that their children's daily rations do not fall below the requirements of these samples, and that they receive a great variety of food each day.

QUESTIONS.

1. Why is milk called a perfect food?
2. What food constituents are necessary to maintain life and produce growth?
3. Mention at least two sources of (a) protein; (b) fats; (c) carbohydrates; (d) mineral salts.
4. Discuss the special functions in the body of (a) water; (b) proteins; (c) fats and carbohydrates; (d) mineral salts.
5. How do the foods in the sample menus compare with those that you have seen children of those ages eat, (a) in kind, (b) in quantity?
6. Do you agree with the idea of giving so much milk (1 quart a day) to a twelve-year-old child?
7. What is your opinion of a mid-morning and mid-afternoon lunch for a seven-year-old child?
8. Do you think it a good practice to give an after-school lunch to a twelve-year-old child?

GET SOMEBODY ELSE.

The Lord had a job for me, but I had so much to do
I said, "You get somebody else, or wait 'till I get through."
I don't know how the Lord came out; no doubt He got along;
But I felt kind o' sneakin' like: I knew I'd done God wrong.

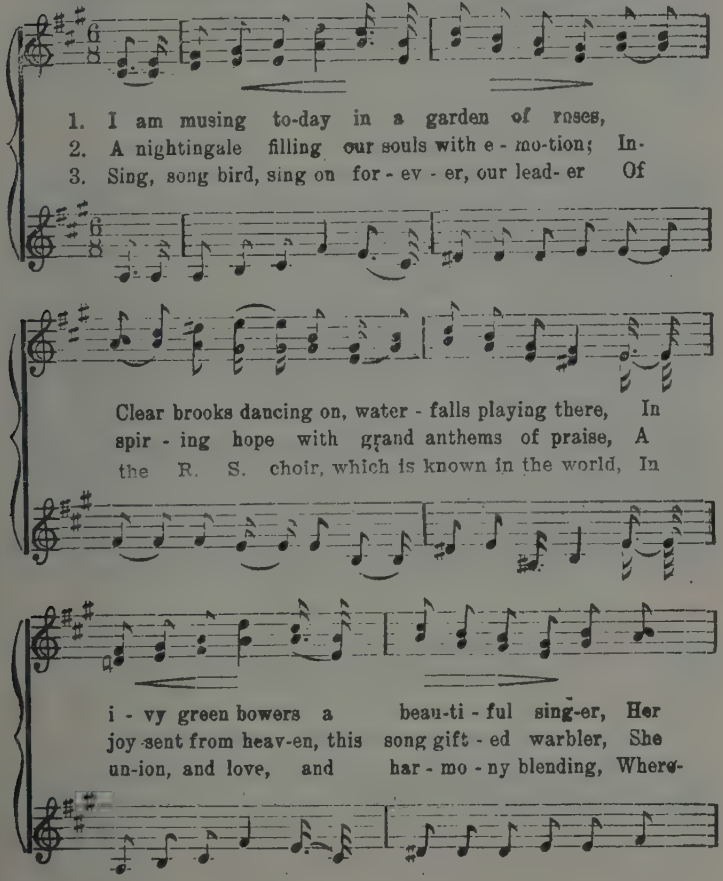
One day I needed the Lord,—needed Him right away;
But He never answered me at all, and I could hear Him say,
Down in my accusin' heart, "child, I've got too much to do;
You get somebody else, or wait 'till I get through."

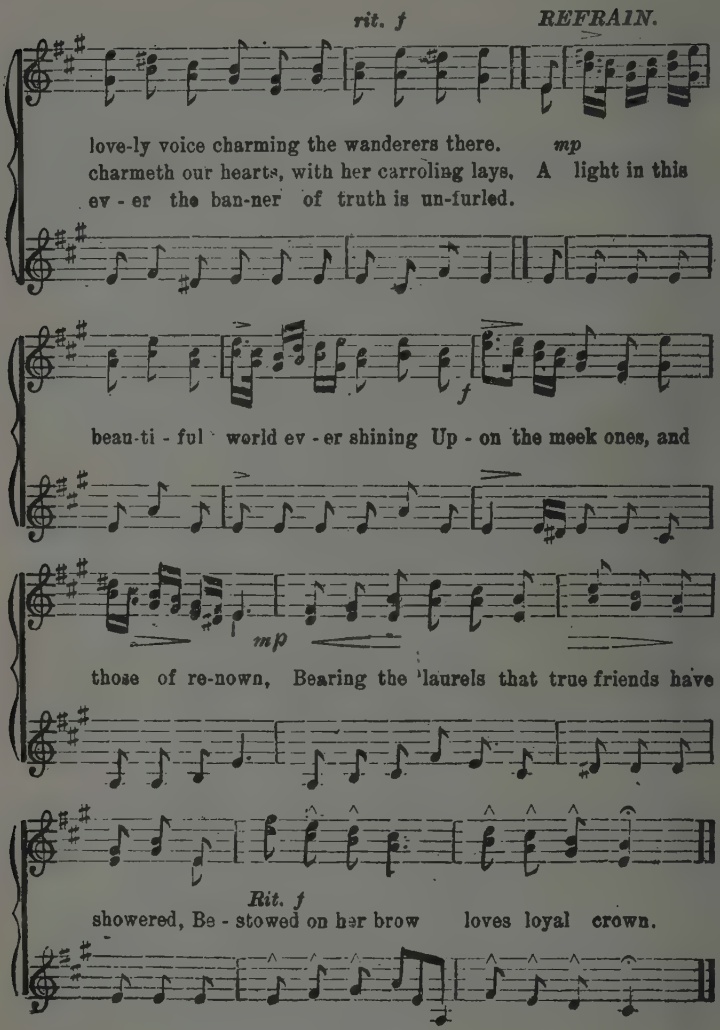
Now, when the Lord has a job for me, I never try to shirk,
I drop what I have on hand, and do the good Lord's work;
And my affairs can run along, or wait 'till I get through.
Nobody else can do the work that God has marked out for you.

A TRIBUTE.

To Mrs. Lizzie Thomas Edward, General Chorister of Relief Society.

Words by LUCY A. CLARK. Music by EVAN STEPHENS.


1. I am musing to-day in a garden of roses,
2. A nightingale filling our souls with e - mo-tion; In-
3. Sing, song bird, sing on for - ev - er, our lead- er Of
Clear brooks dancing on, water - falls playing there, In
spir - ing hope with grand anthems of praise, A
the R. S. choir, which is known in the world, In
i - vy green bowers a beau-ti - ful sing-er, Her
joy sent from heav-en, this song gift - ed warbler, She
un-ion, and love, and har - mo - ny blending, Where-


rit. f
REFRAIN.
love-ly voice charming the wanderers there.
mp
charmeth our hearts, with her carroling lays, A light in this
ev - er the ban-ner of truth is un-furled.
f
beau-ti - ful world ev - er shining Up - on the meek ones, and
mp
those of re-nown, Bearing the laurels that true friends have
Rit. f
showered, Be - stowed on her brow loves loyal crown.

DEE HOSPITAL—NURSE WORK

The Latter-day Saints, always leading out in that which is great and good, have two hospitals with the most modern equipment, the best of service, and finest of officials to be found in the west. The career of a nurse is one which many of our girls might rightfully choose for the unlimited good they can do and for their advancement and development. Not only may our girls get hospital training in the Latter-day Saints Hospital in Salt Lake City, but also in the Thomas Dee Memorial Hospital in Ogden.

In the year 1913, the Thomas D. Dee Memorial Hospital at Ogden, Utah, was taken over by the Church of Jesus Christ

The Dee Nurses Home, Ogden.

of Latter-day Saints. Since that time extensive improvements have been made, including the erection of a Nurses' Home, which has every convenience looking toward the comfort of those in training. The Church has now under way the erection of a wing which will practically double the capacity of this institution.

Graduate nurses are in charge and a course of training conforming to that adopted in the largest and best institutions in the United States is being given. The course covers a period of three years. Young ladies over the age of eighteen, of good moral character who have had at least one year's high school training, are eligible to take this course.

Besides being given this training, students are comfort-

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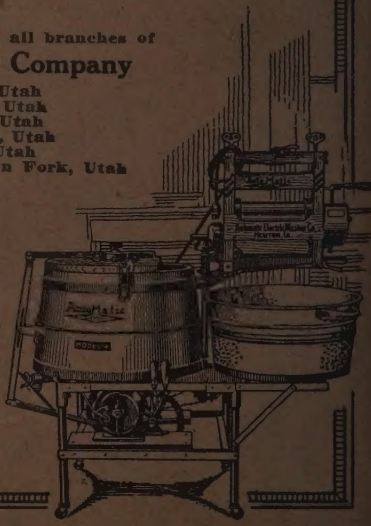

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